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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from January 1 to January 31

Illumination: Christ in me directs my life, light my way, and makes all things new.

Prosperity: Christ directs my way. New ideas fil my mind and bring substance into my affairs.

Healing: Christ is the directing power of my body I am filled with His radiant life and health.

UNITY

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Unity

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Love Harmonizes

from the writings of

CHARLES FILLMORE

AMONG PEOPLE who observe and think there is no question about love's being the greatest harmonizing principle known to man. The question is how to get people to use love in adjusting their discords. Where for a lifetime there has been continuous agitation for lawmaking and force as panaceas for the discords of humanity, the simple and easy methods of love seem childish and silly. The minds of reformers have as a rule been charged and surcharged with pictures of the unjust conditions in the world and their righteous indignation has often been excited to the boiling point. Their uppermost thought is how to outlaw or crush the oppressors. They fairly explode with indignation when love or some of its attributes is proposed as a remedy. This brings up the matter of the component parts of love, what the elements are that constitute

that very quiet and apparently powerless thing called love.

Paul says (I Cor. 13) that love is patience, kindness, generosity, contentment, modesty, goodness and good temper, truth, burden-bearing capacity, faith in everything, a hope for the happy outcome of everything, and never a thought of failure. These are some of the working parts of love, but not all. The fact is that love is fundamental in every activity of life, not only in the spiritual and mental but in the mechanical and physical as well.

Scientists describe gravitation as the force with which bodies attract one another. This definition holds good in the mental, in the physical, and for all we know, in the spiritual realm. So what the physicist calls gravitation is one of the activities of love. Withdraw for one instant the steady pull of love from mother earth and we, her children, would be plunged into the depths of space and darkness. We should remember this when we are tempted to think that no one loves us. The spiritually developed man gives thought and attention to these apparently invisible yet powerful forces, and by repeated mental contacts unifies spirit, soul, and body in the one Mind, which sustains and unifies all things.

It is through this process of unfolding love that great men are developed. Men are not created great but with the capacity to become great. Many factors enter into soul growth, some minor and some major but a man never attains supermind power without love. The reason why love is essential in a great man is that love is the binding power, the factor so necessary to strengthening or fortifying the soul

ate and antagonism are disintegrating, and they estroy the cohesion of the spiritual electrons and otons of which the man is built.

There are metaphysicians who think that this rth is a temporary abiding place of the soul, a kind f kindergarten, where lessons are learned in a single fetime that fit the soul at death to fly away to para-se or some beautiful place in the skies. This line of ought separates the soul from its source and builds mental gulf between soul and body. The body is e precipitation of the soul or thinking part of man; it has developed sensuality and separation, it must e redeemed by being unified with the soul, and this nification is accomplished through love. When like esus we have developed love for all things, even for ur enemies, then the body and all its elements be-ome plastic to thought and we have all power in eaven and in earth. The energy of light, through hich creative Mind rules heaven and earth, is menable to man when his mind of love synchronizes ith creative Mind and he can say, "I and the Father re one." According to physicists, nature in all its orms is an electromagnetic "solution" in which the oms spin like cannon balls about one another; that , nothing is solid, as it seems to be, but everything oats in ethereal space, ready to fly about at the im-ulse of a directive mind of superenergy such as that f Jesus. With this understanding we can see that esus was stating facts of superscience when He said o His disciples, "If ye have faith as a grain of mus-ard seed, ye shall say unto this mountain, Remove ence to yonder place; and it shall remove; and othing shall be impossible unto you."

In his "Essay on Man" Pope must have had som thing akin to this combination of gravitation an love in mind when he wrote,

"When the loose mountain trembles from on hig Shall gravitation cease, if you go by?"

In us who are followers of Jesus in the regener tion, which engrafts upon the natural man the spi itual genius that causes him to develop superma power, it begins its work by inspiring us to do litt things in love. From this doing grows larger capac ties until we attain the full stature of the Christ ma

According to Revelation, Jesus said, "He tha overcometh, I will give to him to sit down with m in my throne."

We begin our overcoming by thought master We begin to master thoughts of hate and force b first thinking and doing the little component ac that constitute love. Begin today to be a little mo patient. Practice kindness. Be generous in thoug and act. When you are tempted to lose your tempe say, *"I have a good temper."* Affirm your truthfu ness under all circumstances. If your burdens see greater than you can bear, remember what Jesus sai "Come unto me, all ye that labor and are hea laden, and I will give you rest." Develop spiritu faith by believing in spiritual forces capable of a complishing for you the seemingly impossible. Affir a propitious outcome for everything you plan or d and never admit failure in anything.

"He that overcometh, I will give to him to down with me in my throne, as I also overcan and sat down with my Father in his throne."

You Have Healing Power

CATHERINE THROWER

DO YOU KNOW that you have healing power? We usually think of healing as a special gift that belongs to special persons. Many of us o through life thinking that only the most spiritual- developed individuals have healing power. Most f us also have erroneously believed that there is omething mysterious and mystical about healing. or many ages the word *healing* was associated with he thought of "hokus-pokus" or black magic in hich only the superstitious supposedly indulged.

In this more enlightened age we are coming to ealize that because we are spiritual beings, healing ower is a part of our God-given heritage. We are oint-heirs with Jesus, who healed constantly through rayer and the spoken word and who promised "He hat believeth on me, the works that I do shall he o also; and greater *works* than these shall he do."

Since I became a Unity student, I have discovered hat as spiritual beings each person is filled with ealing power whether or not he is aware of it. The ody is "a temple of the living God," and His heal- ng life flows through it continually. Thus, the body s a temple of healing. Therefore, wherever we are nd whoever we are, healing power is with us be- ause it is within us as God-life. With every thought e think, with every feeling we have, with every ord we speak, we give and receive spiritual power. f our thoughts, feelings, and words are positive,

uplifting, constructive, and life-filled, we are addi
to the healing power in our body. If our thought
feelings, and words are negative, depressing, d
structive, and disease-filled, we are inviting ill heal
into our body.

I shall never forget how overjoyed I was t
first time I realized that I could be a channel of hea
ing. My small son was quite ill, and medicati
had not brought relief. He had a high fever a
was unable to retain nourishment. I became co
cerned when I realized that he was not improvi
but was growing weaker and weaker. Circumstanc
did not leave me free at that time to mention a
firmative prayer as a means to healing. The sugg
tion would have been considered ridiculous. As
prayed about what to do, it came to me to leave hi
in the care of others and to go apart and pray.
seemed a heartless thing to do, because he was mo
uncomfortable and fretful. But I knew that n
human love for him could not heal him, that
would take God's love through prayer to bring abo
a change.

I remained alone for a day. I took with me se
eral Unity books on healing and I read positive sta
ments about healing from them and I affirmed hea
ing prayers over and over. I continued this all d
and toward mid-afternoon I got the feeling th
the crisis had passed and that he was going to
all right. From that point on, I simply gave than
for my son's healing. That night when I walk
into the house, he heard me as I opened the do
and from his room he called out in a strong, cle
voice, "Mother!" I knew my prayers had been a

vered. When I inquired about his condition I was formed that his fever was gone and he had re-ined nourishment for the first time in days.

We all have healing power. It is a divine gift at we can release through affirmative prayer. I call a woman who was interested in the Unity ap-oach to healing. On one of my weekly visits I had e appearance of a cold and cough. She seemed mewhat disappointed that I was not manifesting e ideas of healing that I was trying to impart to r through my visits. The next week I hesitated to sit her because I had not yet demonstrated healing that cold which had now developed into an even eper cough. I had had a busy, challenging week d somehow I just had not taken the time to pray r my own healing.

However, as I thought about whether I should e her that week, I had a strong conviction that I ould, cold or no cold. When I appeared, she was viously disappointed to see that I still had an un-ealthy appearance. Little was said about it, and e began discussing one of Charles Fillmore's books healing. Later, as was our practice, we began to ay affirmatively. When we first began making af-rmations, I could not breathe freely. The words me with great discomfort, but the more affirma-ons we made, the easier I breathed. Finally I real-ed that I was breathing freely for the first time in ys and that my throat was beginning to feel com-rtable. As we continued our affirmative prayers, felt a warm flow of life throughout my whole dy, and it seemed that a heavy burden had passed vay. It had! I was healed! Needless to say, her wit-

nessing my healing through affirmative prayer
more for her faith in the power of healing than
all our previous discussions. She fully realized t
each of us has healing power that can be relea
through affirmative prayer.

Recently a friend related to me her own st
that proved the power of affirmative prayer for he
ing. Twenty-two years ago she had undergone a v
serious operation after which her doctor inform
her and her husband that because of the seriousn
of the ailment she would live only about th
months. However, her husband was a Truth stud
and did not accept this verdict. He had prayed
her during her operation and while she was in
hospital and he had constantly assured her she wo
be all right. When she returned home, he said to h
"You know the three-month diagnosis. You can
cept it and die, or you can reject it and live.
if you want to live you must do two things. Fi
you must stop talking about your operation
hospital experience. It is over; forget it. Seco
you must think about life and expect to live. Y
can do this just by affirming *'Let divine health m
fest in me now.'*" She began using these sim
words and she says it became a subconscious habi
hers to think them many times a day. When frie
or neighbors came to call, her husband always s
"We are not discussing her operation or hospital
perience. That is all over. She is enjoying g
health now." Twenty-two years ago she overca
the death sentence and belief in ill health thro
simple affirmative prayer. She states that she
never had a sick day since.

Perhaps you are thinking, "I suppose affirmative prayer works in many instances but I wonder if it has the power to heal incurable diseases." Of course it does because there are no incurable diseases except in the mind of man. The word *incurable* should be banished from our vocabulary.

Recently another woman related to me the following experience to substantiate this wonderful Truth. It seems that in 1949 she was "blessed with leukemia," these are her words. She states that the experience was a blessing because it caused her to seek God and His goodness as never before and to find them.

After the diagnosis of "incurable" was placed on her, she remembered that a friend had told her of how through faith and prayer one of her dear ones had been healed of cancer of the brain, which had also been termed "incurable." And so this woman began to pray, *"Thy will be done, Father. You healed her and you can heal me."* After declaring these simple words many times, fear of death left her, and a great peace came over her.

When the unhealthy appearances were very strong and her family, friends, and physician had "given her up to die," she prayed, *"Father, nobody on this earth is even going to try to do anything more for me. It's all up to You now, and I know You can heal me."* After this prayer she drifted off into restful sleep. When she awakened the next morning, all swelling was gone from her body, and she felt so wonderful that she asked for her favorite food. She says that at this point she felt she had strength enough to lift the house. Even though for

so long she had hardly walked at all, she soon w
walking blocks and blocks each day, up hill ar
down hill, rejoicing and giving thanks for her hea
ing. At first her neighbors and friends thought th
were seeing a ghost. Later when her physician exar
ined her and found every part of her body perfec
he simply said that she had certainly "worked th
Lord overtime." Today she is a radiant channel o
healing power through prayer for others.

Since my first introduction to healing through a
firmative prayer, I have witnessed many wonderf
healings that occurred quietly when two persons we
praying together. It is good to speak affirmativ
prayers alone and bring forth healing, but if w
do not feel our faith sufficient and if others are ava
able to pray with us, we should not hesitate to pra
for healing jointly. Sometimes the appearance ca
be so alarming that we need the prayer support o
others.

I speak from experience. One night last wint
my son awakened me with sobs of deep pain. A
any mother I was concerned because he is a ve
healthy, active child, and there had been no warnin
of illness. The pain became more intense, and I b
came quite distressed when my immediate praye
did not seem to bring results. It was a late hou
I had no medicine to give him to relieve the pai
it has not been my custom in recent years to ha
medicine in our home. I prayed about how to me
this challenge. I realized that I first had to be fr
from the motherly fear that was welling up with
me. With this realization also came the realizati
that the prayers of Silent Unity were as near as t

ephone. Quickly I called them and requested heal-
g prayers for my son, which they lovingly assured
e he would receive immediately.

As I concluded the call, a feeling of relief swept
er me and for a few moments I wept tears of sheer
ease. Then all fear dissolved, and I was able to
to work spiritually. Affirmations and Bible prom-
s of healing began to flood my mind, and I began
irming them in a loud voice. With the feeling of
surance that came and with the continued use of
irmations, my son's cries of pain became fewer and
ieter. It took an hour of steady, affirmative prayer,
t his healing came. Finally the pain had faded
mpletely, and he drifted back to sleep.

The next morning he bounced out of bed as
ough nothing had happened, and I realized that
was perfectly healed. When I asked, "Do you
alize that you were healed last night through
ayer?" he replied, "Yes, I do, but it took you and
ent Unity an hour to do it." He had been studying
e miracles of Jesus in his Sunday-school class and
as thinking along the lines of instantaneous re-
lts. I then explained that when there is an emo-
onal tie involved, sometimes it takes a little longer
t that so far as Silent Unity and I were concerned,
s healing was an answer to prayer.

We should not hesitate to ask the help of others
prayer. I like to remind myself that one with God
a majority and that two with God is an over-
helming majority. Recently a friend telephoned that
e had been in pain for several days and she was
ll suffering from a calcium deposit in the shoulder
ea. Her physician had released her from treat-

ment and had stated that he had done all that cou
be done for her; she should be patient with the
lief from pain that would eventually come. I su
gested that we meet for a short period of pray
which we did. During the prayer period we quie
affirmed that there was nothing but God's love
work. We then in silent meditation rested and
laxed in God's love. She went home and took
nap. When she awakened, the pain was gone a
has not returned. God's love truly did its perf
work.

Truly our body is a temple of healing pow
because Christ in us is glorious. This glorious Chr
nature housed within our body temple is filled w
healing power. We release this mighty healing pow
through giving it our recognition. This we can m
easily do in affirmative prayer. We likewise can
lease the glorious healing power in others throu
affirmative prayer.

As children of a loving Father and as joint-he
with Jesus, we are divinely endowed with heal
power. This is the Truth that sets us free from
ease.

*Is any among you suffering? let him pray. It any
cheerful? let him sing praise. . . . Confess there-
fore your sins one to another, and pray one for
another, that ye may be healed. The supplication
of a righteous man availeth much in its working.*

—EPISTLE OF JAMES

Diary of Benefits

LOIS HAINES SARGENT

WE CAN FIND inspiration and comfort in reading the promises in the Bible, but unless we believe them and prove them to be ıe in our own experience, they will mean little us.

Some weeks ago I found this passage in Psalms, :19. "Blessed *be* the LORD, *who* daily loadeth us *ith benefits, even* the God of our salvation." A.V.

I had read this verse before, but this time the ll significance of it excited me. I read it again. The LORD, *who* daily loadeth us *with benefits.*" Not casionally, but every day does God bring us blessgs. Not just one benefit a day are we promised, but load of benefits.

Why not, I thought, keep a record of them. Look r them, acknowledge them. Do we always recogze them? Many gifts from God we may take for anted and thus disregard them. Good health, our ily supply, good friends, the unexpected little oprtunity, for example, are good things we may disunt as benefits, unless there would be an apparıt lack. What we miss we are apt to magnify in ır thinking, instead of thanking God for the good ıat we do have.

Let us take time each day to enumerate the daily enefits, and we will know that God has fulfilled is promise.

On occasion our realizing this could mean a great

deal to us. A day comes when we meet with what
view as disappointment. Any unfilled desire, co
tinuing delay, an unforeseen obstacle, any situati
that causes tension in us will tempt us to enterta
a negative attitude. Unless we can instantly corr
this negative reaction, the mood of discourageme
can get a powerful grip on us.

Yet even this testing day will bring its blessin
If we set down in memory's book the good for th
day, however trifling it may seem in comparison wi
the frustrations, we will have to acknowledge th
the day did contain its little load of benefits.

Adversities and troubles arise from mistakes
ignorance on the human level. God, divine lo
gives us only that which is good.

Sometimes a temporary defeat or disappointme
carries with it a much needed lesson. We can a
divine intelligence to reveal to us the meaning of
and thus make a practical use of the apparently u
fortunate experience. Sometimes we later find th
it was a blessing unperceived at the time that ever
of a certain day did not go exactly as we had e
pected or wished them to. We can all of us fi
examples of this from our own experience.

To some persons a temporary period of hardsh
is but a challenge to continued effort. The stro
individual will not be drowned by the rains of a
versity. He makes use of the apparent bad weath
to prepare himself to enjoy the sunshine when
comes, as it surely will.

Anticipate the continuous rainy day, and m
of the psychological weather in which you live w
be rainy, and you will be too shrouded in gloom

njoy and use the sunshine when it comes. Anticipate ne continuous sunshine and the rainy day, when it omes, will be only a passing shower, probably welomed for your growth or enlightenment.

How do we form the habit of looking always on ne cheerful side? Look for the good that each day rings. This does not mean ignoring serious probems. These we must face, courageously and calmly, onfident that divine intelligence will help us to solve nem. Remember the promise: a daily load of benets. To take note of God's daily blessings will make easier for us to solve our problems when we enounter them, because it reminds us that there is alvays good to balance the passing difficulty. Such asurance is bound to strengthen and increase our faith n our divine Creator.

I suggested to a friend, who was subject to ocasional moods of depression, that she keep a diary f daily benefits. "Just as an experiment. When a lue mood comes upon you, you will find help for t right in the record of your own experience. Your aith in God, your prayers, will be reinforced with his reminder from your own personal experience."

She promised to try it. About a month later she eported that the practice had proved helpful. She ad gotten up one morning depressed in spirit. Her eading the record of her previous week's daily blessngs had rescued her from the blue mood almost nstantly.

We need to cultivate the habit of being thrilled y the little benefits that each day brings. We should ot need a spectacular event to stir our appreciation f our blessings.

Let me recount a day from my own records, ar apparently uneventful day. Nothing exciting hap pened, yet the day brought the promised load o benefits!

I awakened from a good night's sleep in the bes of health and spirits. Benefit number one. Benefit number two and three: I enjoyed my breakfast anc later my lunch and dinner. So I can be thankful fo a good appetite and digestion. Also for my suppl —food in the larder. That is benefit number four As it was the first of the month, I wrote a chec to pay my rent. That is benefit number five, agai for supply. Benefit number six: a friend telephone me long distance to inform me that I had been suc cessful in an experimental test I had helped hir with. He was thrilled because it contributed to hi success too. God had helped me to please my friend Benefit number seven was another telephone ca from a local friend asking me to help with som typing, for which I will receive remuneration. A opportunity to increase my supply. The mailma brought me two letters from good friends, benefi number eight. The mail also brought me a rejecte manuscript. But how could I let that discourage m in the face of all the day's good? I may sell tha manuscript eventually, or make some other use of it contents.

As we grow in understanding and practice o Truth, we realize more and more that each da brings its load of benefits. Form the habit of review ing these daily benefits. It will increase your awar ness of the divine protection and guidance that always available.

Your Contribution to Life

ERIC BUTTERWORTH

THERE IS A DEEP DESIRE in the heart of every individual to live in such a manner that in some way the world will be just a little better for his aving lived. Probably the greatest lament is that ne expressed by the man who looks back on a ng life with the feeling that it did not really count or much. This may be a regret that he had no great opportunities, or it may be a frank admission that he cked the vision of a lofty mission in life.

The prevalent belief is that in order to make a reat contribution to life one must be in a high or stinguished position. Often the struggle for the igh and important places in life is justified with the ought: "I will be better able to do more and give ore to my fellow man." The trouble with this allo-prevalent philosophy is that the individual usual- loses the awareness of his "mission," his vision of ervice, because he becomes so preoccupied in the efort of achieving the place of power and prestige.

When we ask ourselves the question: "How can make the greatest contribution to life?" we may ell answer with another question: "What do I ave to contribute to life? Am I not just an average erson with few talents and abilities and nothing of nportance to give?" Before we answer this we hould ponder the words of Peter spoken to the blind eggar, "Silver and gold have I none; but what I ave, that give I thee." Every man has something to

give. One man's something may be a marvelou mind. Another man's may be an artistic genius. An other man's may be a strong back and willing hands Still another may be an understanding heart. Eacl man has something, and when he uses his gift to th very limit of his power and puts his heart and sou into doing the things he is called on to do, trul the world is better for his being in it.

When we consider how to make the greatest con tribution to life, our first thought rightly turns to ward our work. We may say, "But my work i menial, insignificant. How can I make any grea contribution to life in such an unimportant job?' This is an inadequate appraisal. No work is unim portant or insignificant. All work is divine. All worl is good. All work is creative. Work is a diamond i the rough that needs to be faceted and polished b the transforming power of our thoughts about it We must bless our work and give thanks for th strength, the ability, and the vision to make ou work, be it ever so menial, something wonderful an creative.

There is a right work and a right place of servic for everyone. To make a contribution to life, eac individual must discover the divine plan and fit him self and his work into the plan, even as each tin stone fits into a great mosaic. He must recognize th futility of looking for a job where he can "make living," and come to grips with the dynamic ide that work is a place in which to "make a life," t fulfill one's mission, to justify one's very existenc Maeterlinck allegorically presents this idea in h story, "The Blue Bird." In the land of the unbor

ildren each child holds in his hands a gift that he to bring to the world with him. Each comes not to et, but to give.

Every person has opportunity to make a great ntribution toward life by doing the work that is s to do. We must pray for the guidance to find ır right work, and upon finding the place of serv- e where we can apply ourselves with interest and thusiasm, pray for the ability and stability to make our work a ministry of service and love.

It may be difficult to see that the work we do is important contribution to the world in which we ve. We may not feel that the work we do is im- ortant. However, any job that is important enough be organized as a job is a work that would leave noticeable void if it were not done. A link in a ain may seem insignificant; but each link is the ain in the sense that there is no strength in the hole chain unless each link does its part.

A good realization for one's work is this: *I am my right place for this day. The most important ing in my world is this work in which I am en- ged. This is my right place, and this is the channel rough which I can best serve God and my fellow an. This is my work for today. I will give it my st.*

The giving of our material substance and of our me and talents to our church, our school, and our mmunity is not only commendable but downright cessary to the continuity and maintenance of many the things that make up our modern way of life. However, there are times when the material gift not the most important contribution to be made.

All giving begins with the thought of giving; th thought is the thing, the power, the real blessing There may be great variance in the ability of per sons to give materially, but we are all multimillion aires in the inherent capacity of thought power. I the thought is right and loving and positive, th amount of a gift is unimportant; while if the though is negative and limiting, the gift may be more of a curse than a blessing.

At times we are so moved by some apparent nee for financial help that our giving is motivated b thoughts that tend to bind the recipient to the be lief in lack and limitation. The obvious example o this is in the fact that whenever we give a coin t a beggar on the street we encourage him to continu being a beggar. Often it could be said that generou but misguided giving actually contributes to the de linquency of those unfortunates whose real nee is the awakening of a drowsy mind. They need blessing, the transforming power of a divine idea

When you think of the great causes and project in the world that need help and assistance, an wonder how you may help to further their lofti aims, by all means give the vital help of your mone and your service. But do not overlook the fact th often the greatest thing you can give is your positiv thoughts and prayerful blessings. Hard as it is som times to raise money for a particular cause, there still infinitely more money available through inte ested givers than there are people who have the p tience and the consciousness to give the positi thought of blessing.

The greatest and perhaps the only perfect g

at we can give to the world is the gift of ourselves our best, and this means not only the skill of our nds, the strength of our brain, the substance of our nevolence, but the gift of our life itself, our eams, our love, our very self.

Jesus had this in mind when He said, "Let your ght shine." Your "triumphant spirit" may well be a ntagious influence for good that is the greatest gift u can give to the world, a contribution that you not make but which you are. To "brighten the rner where you are" in your particular field of en-avor, homemaking, teaching school, selling from or to door, or working in a factory, may be equally important in the end as the quality of the work u do. It will surely have an effect on that quality, d on the lives and the work of those around you. eatest of all, it will enable you to be a contribu-n to the world in which you live, a vital influence r good. In Malachi we read, "I will . . . open you e windows of heaven, and pour you out a bless-g." When we truly get into the spirit of living become the very windows of heaven through hich rich blessings of spirit are poured out.

How can you make the greatest contribution to e? You can bless the world through your work. ou can always do your job in a great way. You may ve the substance to make important contributions your community, but even the smallest gift be-mes a vital gift when it is given with a positive ought and a prayerful blessing. Give to the world e best you have through your work and your sub-nce. But remember that the greatest contribution u can make is to be a radiating center of peace.

Let Go of What?

FREDA K. ROUTH

A BEGINNING Truth student said to me, "I rea so often in the Unity periodicals the phrase 'Let go and let God.' Let go of what?"

The best answer seems to be that we are to let g of a host of preconceived ideas and many of our be liefs as to what constitutes right and wrong or goo and evil. In the Book of Isaiah we read, "For m thoughts are not your thoughts, neither are your way my ways, saith Jehovah."

When Jesus' teachings are spiritually understoo they are a perfect guide in helping us to know wha we should dismiss from our mind. To the rich youn man who had asked the Master what he should do t inherit eternal life, Jesus answered in part, "Go, se that which thou hast."

Jesus always used His spiritual faculties; ther fore, it is reasonable to assume that He quickly pe ceived that this young man had not only great po sessions but that he also had a false pride. He mu sell (get rid of) this pride in order to grasp th deep things of God.

We cannot add water to the vessel that is alrea full. We must let go or empty our mind of belie that are engendered by false theology, psycholog and theoretical medical diagnosis, which say that a condition is beyond God's power to heal.

What a man does or does not possess in the w of material things, so long as he is meek and willi

give up all preconceived notions, can make little fference in his following of the Christ teachings, hich lead to the consciousness of eternal life.

When the poor widow gave "all of her living," sus commended her. But He also spoke well of the h centurion when He said, "I have not found so eat faith, no, not in Israel."

If the mere lack of material riches made poor rsons followers of Christ, all persons in such lack ould automatically be true Christians. This, we ow, is far from true. A sense of lack and limitaon often turns a man to crime. Blessed is the needy an who turns to Truth instead. For a person who derstands Truth, even to a limited degree, cannot main very long in a state of poverty. Freedom from ant is a demonstration or sign that follows positive inking.

The person who apprehends the "art" of going eply into the silence, the "inner chamber" to which sus referred, knows well that it is impossible to ter this quiet realm of the Spirit while he is embered with the baggage of material theories. He ust let go of these before he can let God reveal him the Truth. If he is poor in the natural realm, must leave behind the memory of his seeming verty. If he is rich, he must leave behind any ought of his material riches.

Before we begin to grasp spiritual ideas, we ould spend some time in denying what we thought is true. This period may be short or long, accordg to the tenacity of the errors inherent in our own ture. This is the "let go" process. Our following is with affirmations of what we now know is Truth

is the "let God" sequence.

The statement, "Let Go and let God," has bee helpful to the mind and body; hence, the frequen of its usage in the writings of Truth students. Th moment we mentally say this statement, we may fe as if a load is rolling off our shoulders. As our min lets go of that which is negative, our body will al let go of error, tension, fatigue, or sicknesses. An this brings the complete rest that persons desire, a tained not through death but through a correct u derstanding of life.

"The whole earth is at rest, *and* is quiet."

Winter Wonder

Marie Daerr

I walk with wonder in this day.
I marvel at the beauty wrought
By snow on hills once dull and gray.
I gaze at strings of diamonds caught
In blackened branches of the tree.
I see God's touch in frost designs
On window pane. I know that He
Has patterned meadow drifts in lines
Of shadowed symmetry and grace.
I see Him in the bluejay's flight,
The cardinals' brave scarlet race
Against the silent slopes of white.
Hill, tree and soaring bird - - in all
I see the workings of His hand.
How well I know my ways, too, fall
In paths of Truth that He has planned.

See No Evil; Hear No Evil; Speak No Evil

VIOLA LUKAWIECKI

WHAT BECAME of the three little monkeys that we used to see so often? Years ago it seemed that everyone had three little onkeys on his mantelpiece or desk. Three little ures of monkeys; one had his paws over his eyes, e over his ears, and one over his mouth. Underath was written, "See no evil; hear no evil; speak evil." They were called "The Three Wise Monys" and they did indeed symbolize wisdom.

I used to wonder, "How is it possible not to ar or see evil? I can understand that it is entirely to me to 'speak no evil,' but how can I avoid seeg or hearing it? That's something outside my conol. How can I not hear when other persons speak il? How can I not see evil when it is right in front my eyes?"

The answer, of course, is in the Bible, as is the swer to all our questions.

See No Evil! "Mine eyes shall be upon the faithl of the land, that they may dwell with me."

When we keep our eyes steadfastly on the good, allow only good to "dwell" in us. Often the Bible es words *dwell* and *abide.* They mean "to live in with." The things we allow ourselves to see and ow to remain with us affect our mind, body, and airs. What persons do you invite to your house?

How many do you invite to spend a week end wi
you? Whom do you invite to live with you for t
rest of your life? We do choose. Some persons
might enjoy for a short visit; fewer for a long we
end; even fewer for a lifetime, and others not at a

As carefully as we choose our friends, we shou
choose the things we will "see" and invite into o
life. If we desire only good, we must choose to s
only the good. We must know that only the goo
is enduring and eternally true. We must know th
all else will change and fade when we deny it t
support of our belief. The things that we see a
believe are the things that we live with for exact
the length of time that we continue to believe
them. Each one of us has the power to keep "mi
eyes . . . upon the faithful . . . that they may dw
with me." In this connection, Emerson says, "Tru
men and they will be true to you; treat them great
and they will show themselves great, though th
make an exception in your favor to all their ru
of trade." If there seems to be obvious evil befo
our eyes, we must look beyond it, and know th
"All is good because all is God." There is an inn
good that can be seen with the eye of faith, and
should "judge not according to appearance." A
pearances are often very deceptive.

"He that. . . . shutteth his eyes from looking up
evil: he shall dwell on high. . . . bread shall be giv
him; his waters shall be sure." At times it may
necessary literally to shut our eyes from seeing ev
Do it if it is necessary, but usually it requires ju
a refusal to believe in the reality of what we s
When we take so-called evil into our consciousn

d allow it to remain we are adversely affected. Our oughts, beliefs, and feelings, especially the deep es, the ones that abide with us for long periods, eate conditions and situations like unto themselves , through, and around us. We build our own world our thoughts. When we persist in seeing evil e open our life to it. We allow evil to sink deep to our soul, and "the soul contains the event that all befall it; for the event is only the actualization its thoughts." If we desire that evil never befall we must discipline ourselves to ignore it. When e shut our eyes to evil, literally or figuratively, no il can enter our body, our life, or our affairs.

"O Jehovah my God. . . . Thou that art of purer es than to behold evil." Who and what is the Lord od? Another name for Lord God is the law of ood. When we conform our thinking to the law good, our eyes will be too pure to behold evil, d no evil will befall us. It has been said that the es are the "windows of the soul." The things that u see believing enter your soul. What you allow abide in your soul fashions your life.

Jesus, our Master and Teacher, said: "The lamp the body is the eye: if therefore thine eye be ngle, thy whole body shall be full of light. But thine eye be evil, thy whole body shall be full of arkness." This is plain, and needs no explanation, o comment.

. Then, there is Jesus' illustration: "Why beholdest ou the mote that is in thy brother's eye, but conderest not the beam that is in thine own eye? . . . st out first the beam out of thine own eye; and then alt thou see clearly." When we are busy about our

"Father's business" we have full-time work of kee ing our own consciousness high, casting out any bea from our eye. Let us concern ourselves with seei the good (God) in all persons, conditions, and situ tions. "Beauty is altogether in the eye of the b holder." As we seek beauty, we shall surely see for beauty will blossom before our eyes. As we se the good, we shall surely find it and be bless thereby.

Hear No Evil! "He that . . . stoppeth his ea from hearing of blood . . . shall dwell on high." T dwell on high is to be in a high state of consciou ness. It is to hold one's peace. One cannot be at pea if he allows carnage and bloodshed into his inn sanctum through hearing and believing these thing Where there is peace, there can be no disease mind, body, or affairs.

Jesus says: "Ye shall hear of war and rumors wars; see that ye be not troubled." This shows th even though you do not shut your ears quick enough to keep out evil sayings, evil will not har if you refuse to believe in it. If you hear it and b lieve in it, you will surely be troubled, but if yo hear it and shut your mind to it, you will not allo it to affect you.

When asked, "What commandment is the fi of all, Jesus answered, the first is, Hear, O Israe The Lord our God, the Lord is one: and thou sha love the Lord thy God with all thy heart, and wi all thy soul, and with all thy mind, and with all t strength." The law of good is the only law for Isra ("a prince with God is the real of man, that co sciousness which is founded in God"). Hear th

en, you who would come into your inheritance of l good from your Father-God, live by the law of ood, and only good will come to you. This is just hat the little monkeys are trying to tell us: "See no il, hear no evil, speak no evil." "And thou shalt ve the Lord Thy God with all thy heart, and with l thy soul, and with all thy mind, and with all thy rength." When we are busy loving good (God) ith all our faculties, we are too busy to hear the ossip and rumors of evil, too busy keeping our ind stayed on good to allow evil words into our ind and heart.

The commandment that Jesus called "the first of l" goes back to the Garden of Eden. God told dam, "But of the tree of the knowledge of good nd evil, thou shalt not eat." To eat is to take into ne's self, to appropriate substance and make it a art of ourselves. There's a little ditty that goes omething like this:

"Fate—what Kate ate—became Kate"

The word *become* has some interesting meanings: To come to pass; to pass from one state to another as a caterpillar becomes a butterfly]; to come into eing." This is a wonderful truth, that what we eat, the deeper sense of appropriating as our own, we ecome. The way to avoid becoming evil, the way to ecome good, lovely, and so forth, is to appropriate eat only good through our ears, eyes, mind, and eart.

Speak no Evil!

Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly and worketh righteous-

ness,
And speaketh truth in his heart;
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbo

In order to abide in the place of serenity and curity that is the tabernacle of the Lord, we m free ourselves of any tendency to slander or reproa Someone said; "I will speak ill of no man, and spe all the good I know of everybody."

To control our speech, however, we must go ba of it to our thinking. We may say we speak "thoug lessly," but our speech is always an expression our thoughts, our deep beliefs. We should thi consciously and carefully before we speak, "for o of the abundance of the heart the mouth speaketh

"And I say unto you," said Jesus, "That ev idle word that men shall speak, they shall give count thereof . . . For by thy words thou shalt justified, and by thy words thou shalt be co demned." Knowing these things, we can correct o speech by praying with the Psalmist:

"Let the words of my mouth, and the meditation
my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer."

Here are more quotations on the subject. M each of us find his own conviction somewhere amo these wise sayings:

"A soft answer turneth away wrath;
But a grievous word stirreth up anger."

"Heaviness in the heart of a man maketh it sto
But a good word maketh it glad."

Ie that guardeth his mouth keepeth his life."

"If your word is sweet, you conquer the world; nerever you go you win men's hearts."

"Gentleness is the essense of personal magnetism . the same gentleness in your speech always gives u success, and always means friends for you."

If we come to a place where we say to ourselves, Vell, I'll try to see and hear no evil, but it's all ound me, and what am I going to think about to ke my mind off evil things?" The Bible has the swer to this, in Paul's beautiful epistle to the ilippians: "Finally, brethren, whatsoever things e true, whatsoever things are honorable, whatso-er things are just, whatsoever things are pure, natsoever things are lovely, whatsoever things are good report; if there be any virtue, and if there any praise, think on these things."

A comedian made famous the remark, "Monkeys e the funniest people." But the three wise monkeys n teach us all a valuable lesson in living.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fulness;
. . . and, to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.

—ROBERT BROWNING

The Happy Man

SARAH JOHNSTON

DO YOU EVER feel that happiness is not possib for you? Do you feel that a cloud stands b tween you and the sun, and that if you fi happiness at all it is likely to be in momentary glear and flashes, gone as suddenly as it came?

If you feel this way, then let your heart be co forted. Happiness is the divine right of every ma not something elusive that God decreed should obtainable only in brief glimpses, but an enduri state of consciousness based on divine principle.

I do not gainsay that "Into each life some ra must fall." The world is often so confusing in demands on us that we do not know where turn. Even if we were not continually pounded the negative aspect of the daily news, we have c own private sloughs of despond. There are tin when we feel like strangers in a foreign land, a when we could cry aloud with the Psalmist:

"By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps."
For there they that led us captive required of
songs,
And they that wasted us *required of us* mi
saying,
Sing unto us one of the songs of Zion.

n a foreign land?"

We should scarcely be human if we could journey e pathways of earth without sadness overtaking ır steps at times. The sorrows of others often affect as deeply as do our own. But though we taste the tter dregs of despair, we may rest assured that deep ithin our heart the clear stream of happiness still ows undefiled, and we shall drink of its waters gain if we trust and faint not.

While it is true that happiness sometimes dawns n us unbidden, more often still we must work for it nd delve deep to find it. We should never forget at a happy outlook is a duty we owe to life. It is ppy people who make the world luminous and bitable for others. It is the constant search for ue happiness that is the sparkling fountainhead of e creative life.

In a play that was first produced at the Moscow rt Theatre in 1909 and has since been popular all er the world, Maeterlinck compares happiness to a ue bird. The plot of the play is simple. In it, ltyl and Mytyl, the young son and daughter of a odcutter, go off to seek the magic bird. In comny with the souls of familiar things of their usehold, light, water, bread, the dog, and the cat, ey journey hither and yon only to return at last d find the blue bird in their own home.

At the conclusion of his essay on "Self-Reliance," erson says: "A political victory, a rise of rents, e recovery of your sick or the return of your absent end, or some other favorable event, raises your irit, and you think good days are preparing for u. Do not believe it. Nothing can bring you peace

but yourself. Nothing can bring you peace but the triumph of principles." If we substitute the word *happiness* for the word *peace,* the foregoing quotation is entirely apt for what we are now discussing.

What is happiness? It is easy enough to look up the word in the dictionary if we want a purely intellectual definition. But happiness is not intellectual; it is a thing of the feeling nature. When we are happy, like Little Orphan Annie of the cartoons, we "feel good all over," inside, outside, top and bottom, and all points in between.

Perhaps this gives us our first clue as to how to attain happiness. Since happiness resides in the feeling nature, we know where to look for it; we know that when we find the blue bird it will not be somewhere outside us, but "at home" in our own heart. The minute we begin to look for it outside ourselves, we are on the wrong track. If we expect other persons to give it to us, if we think a change of circumstances or of locality will bring it about, we are dealing with results instead of causes. The first cause of anything always lies in divine principle, and there is a divine principle of happiness.

"A cheerful heart is a good medicine," and an inner joy cannot help but act as a magnet to draw outward good to us. Yet we can no more put on happiness from the outside than we can brighten the interior of a room by painting the outside of the house. But do not forget, even if outward appearances are dark, there is a secret store of delight in your inner being that you can tap if you persevere, and which will well up to dispel all gloom. It is there because God supplied you with it in the beginning as a

rt of the natural equipment of His own child. It ns in a clear inexhaustible stream from His heart yours.

Though Jesus left no out-and-out recipe for the tainment of happiness, He did furnish us with rectives that all point to the central fact "but one ing is needful"—love.

When a lawyer, a member of the Pharisees, asked im, "Teacher, which is the greatest commandment the law?" Jesus answered, "Thou shalt love the rd thy God with all thy heart, and with all thy ul, and with all thy mind. This is the first and eat commandment. And a second like *unto it* is s. Thou shalt love thy neighbor as thyself. On ese two commandments the whole law hangeth, d the prophets."

In a subsequent conversation with His disciples, sus told them, "A new commandment I give unto u, that ye love one another; even as I have loved u, that ye also love one another. By this shall all n know that ye are my disciples, if ye have love e to another."

Is this not a formula for happiness? I am sure t it is, for where love rules, happiness floods the art. In addition, there is another phase of love t Jesus did not mention in so many words, but ich He seemed to regard as so self-evident that implied it with almost every one of His magicent parables—the love of nature.

Only one who loved the sunny vineyards, bowed neath a weight of purple harvest, could have said: am the vine, ye are the branches." Only one who ed the fields and slopes, bright with springtime

blossoms, could have said, "Consider the lilies o
the field." Only one who loved the bronze and gol
of a summer world, and the seasons in all the
varied aspects, could have remarked, "Say not y
There are yet four months, and *then* cometh the ha
vest? behold, I say unto you, Lift up your eyes, an
look on the fields, that they are white already unt
harvest."

Whenever I meditate on the teachings of Jesu
and on the circumstances of His earthly life, I b
come conscious that everything which concerns Hi
is filled with a mellow radiance. I cannot expla
why I suddenly feel so happy. But for some goo
reason, the very thought of Him makes me feel
one with God and nature and with my next-doo
neighbor. I know that He spoke the truth when H
said, "I am the light of the world."

His teachings are happy teachings, and it seem
to me that the whole purpose of His advent on eart
was to lead mankind to true happiness (the kingdo
of heaven) through a great outpouring of love.

Whenever I feel low in spirit, and decide I mu
turn within to rediscover the roots of joy, I am r
minded of one of the earlier poems of Robert Fro
in which he tells the reader that he is on his way
clean the pasture spring and "watch the water clear
Then, with his sure poet's touch, he adds: "Yo
come too."

So "you come too," and let us clear the sprin
of our heart to see if we can find where happine
abides. We already know where to look for it, sin
we know its location is in the feeling nature. W
know too that it is not something we have to man

cture. It is already with us, a divine principle, the uth. So the first requisite for finding it is the owledge and the faith that we cannot possibly l.

I think it will not take us long to learn that we ust "go to the manger." We must cast aside all e dusty trappings of worldly thinking, and become a little child. When we do this, then for the first ne, we feel the primal breath of innocence brush oss our heart. This is the birth of wonder and prise. This is the moment when old things pass ay and all is made new.

You had thought the Christ child within you was longer there—that he had "grown up" and beme a man with a man's burden of care? Not so! e Babe lies curled in the manger of your heart.

Here is our bridge to all the simple and dear ngs of the earth. Here abides our zest for living, se to the humble oxen, the fields, and the flocks—ar to the holy dust.

Deep within us the Father says, "I have many ngs to show you yet, My little one!"

Once He has spoken to us in the still small ice, we know instantly who we are and who our ther is. We are walking hand in hand with God ain, and there is a whole new world lying stretched fore us, with much to learn, to see, and to do. We e not hanging onto the raveled edge. We have not n out of surprises!

How do we know that the Christ is really there thin our heart, and not just some figment of our agination? How do we know the sun is shining! Emerson says, "We know truth when we see it."

We have discovered the principle of happin the link that connects us with God, nature, and mankind. Once the principle is clearly seen, stand in true relationship to ourselves and all oth We are capable of love, and know what it means love others as we love ourselves.

We stand at the door of a treasure house which resides wisdom and knowledge, peace a serenity, strength and surety. We are nourished angels, and led on to fresh heights of growth a accomplishment.

We feel the tingle of life within us and we joice to be alive—part of the vast and glorious p cession of mankind through the ages. We disco anew that Isaiah meant when he wrote: "Ye sh be borne upon the side, and shall be dandled up the knees. As one whom his mother comforteth, will I comfort you . . . And ye shall see *it,* a your heart shall rejoice, and your bones shall flour like the tender grass . . . For as the new heav and the new earth, which I shall make, shall main before me, saith Jehovah, so shall your s and your name remain."

The happy man is the man of the future, a within him lies all the vested interest of the p In our moments of clearest sight we know that can never count our riches and that we can ne lack for any good thing. We were born for hap ness, and "Every good gift and every perfect gif from above, coming down from the Father of ligh with whom can be no variation, neither shadow t is cast by turning. Of his own will he brought forth by the word of truth."

All of Me Is His

MILDRED F. STEVES

TODAY I AM REBORN. Old meanings take on new significance, for I have the realization that God and I are one! All of me is all of God. have the feeling of being together with Him. ere is nothing to do but accept and be! Wherever d is I am. All limitations are gone; all worries d frustrations are gone; all tenseness is gone! All light; all is energy; all is love; all is wholeness d completeness; all is glory. All this is eternal. All at the Father has is mine, and all of me is His.

I am not usurping this heavenly kingdom. I am t sacrilegious by saying that I am God, but I am lfilling His promise. I am claiming my heritage. m forsaking the false and being the true. God is rfect; so am I. God knows all truths and I do, too. feel with His whole Being, even to the ends of e world. I see with His eyes. I hear and listen with s ears. I think with His mind. I am filled with tasy and light.

This is my true mission: to feel, to be, and to act t my oneness. This invitation is to all. I am no ception! Be life, be light, be perfection, be love, wisdom, be complete! But "being God" does not an that God is supplanted or removed—not at ! The feeling of being one with Him, and yet axing while He operates, is like a little child being th his father in a rowboat while his father rows d takes command. The child has all the fun, joy,

and companionship with his father, but not the r
sponsibility. I, too, go along, completely joyous, co
pletely at peace because I am one with my Fath
and do not have all responsibility on my shoulde

This is simple, yet much effort is required to a
rive at such simplicity! It takes much undoing to r
move the false burdens of worldly living.

Oh, the joy of such freedom, the exuberance
such partnership, the thrill of feeling true life a
energy and health and power and love and ord
and harmony!

Life takes on a new meaning. My true busine
is to "be about my Father's business," which
world-wide and eternal; yet calm and peaceful. I a
one with God; for certainly I am not unlike Hi
not any more, for all of me is all of God.

"Before They Call"

Evantha Caldwell

With prayer there is never delay,
Though lips may pause for a word;
The instant the heart turns to God,
Its prayer is heard.

The instant of quickening faith
In the pew, in the home, in the street,
When the heart turns to God and to prayer
The prayer is complete.
And it shall come to pass that, before they call,
I will answer; and while they are yet speaking, I will
hear.

Sing a New Song

BESSIE CAUGHREAN

RECENTLY I overheard a woman say, "I saw Eva the other day. She's still singing the same old song about being misunderstood."

Her companion nodded her head, then answered, We're all misunderstood at times, but we have to rget the past. I guess Eva never will do that."

"I doubt it, too," the first woman agreed.

It was then I realized that there are many perns like Eva, who, consciously or unconsciously, e singing the same old song and, between records, to speak, wonder why the good things of life il to come their way. Before we can change our ne, we must admit that we are singing a song, hether it be pleasant or unpleasant. It is not easy do this until we become aware of such singing.

Why do we sing unpleasant songs? Because we cept what our senses tell us, as well as the external material things, as being real. They are not the al things of life. They are only forms, here today id gone tomorrow. The real things are the God bstance and essence back of all manifestation. If e only understood our psychological life, our ner world of thought and feeling, and our various ates of consciousness, we should discover this to be ue.

Let's take the great Psalmist for an example. avid admits that God put "a new song in my outh." When he discovered what he was doing

and where he was—in "a horrible pit"—he was as unhappy about his life as you and I may be about ours. He was aware, though, of being crippled inwardly, as it were, by such a song. It kept him from expanding in consciousness. So he was willing to do something about his life. What he did, you and I can do. He turned to God.

"He brought me up also out of a horrible pit, out of the miry clay . . .

And he hath put a new song in my mouth, even praise unto our God."

Many of us have not reached the place where we want God's help. We still feel that we can work off this song by ourselves in the quiet of our room where no one will see us and where we can behave as we like. But can we really loose an unpleasant song in such a way?

Not long ago a woman said to me, "I like to be alone, for then I'm in good company."

I explained to her that being alone may be worse than being with people, because our most negative and dangerous "I's" may come forward when we feel that no one is looking. "What we must do," I said to her, "is to cultivate a new idea of responsibility to ourselves. By inner work on ourselves when we are alone, we can often change an outer situation. But we must have an inner sincerity, a deep desire to change a negative song that we are singing. In order to change it each person must work on himself. I cannot change your song; you cannot change mine. We each need to observe all the 'I's in ourselves to see if they are lying or trying to twist the Truth."

How many of us try to twist Truth to make it fit our way of thinking! We forget this: Truth can never be twisted, but we can apply Truth in wrong ways. Trying to make it conform to our way of thinking may be habit with us. Some habits steal force from us.

Take feeling sad, as an example. While visiting a friend I walked into the kitchen where she was preparing a light lunch. I noticed her expression. "What kind of a song are you singing?" I asked.

She looked up at me for a moment, then smiled. "I hadn't noticed it before," she said. "It was a song about a sad private relationship which I experienced a few weeks ago. I'm going to observe myself, for that thought may get to be a habit, and I don't want habits to steal my energy from me."

We can observe our thoughts if we care to do so. Such an observation will bring us big dividends because we shall learn things about ourselves that we never before knew. We shall become aware of our emotions and our inner thoughts. Our thoughts will reveal the song we are singing. Self-observation means not only asking any questions as, "Why did I get angry? Why did I do that? Why did I feel that way?" but also truthfully answering such questions.

But self-observation may hurt us, because no person likes to admit that he is in the wrong. We find it easier to believe that others are at fault. A good way to discover if you or your neighbor is wrong is for you to place yourself in his shoes, so to speak, and see life from his point of view. There is an old saying that we should not condemn any

man until we have walked twenty miles in his moc casins. If you can imagine yourself in the other fel low's place you will hear and see yourself as he hears and sees you. Then you will discover that you are not exactly the person you think you are. It has been said that our friends know more about us than we know about ourselves, because they see how we act and react to people and situations. To see our selves as our neighbor sees us can be helpful to us.

We must learn, as did the Psalmist, that when we sing unpleasant songs they cut deeper and deeper into our consciousness. We cannot afford to sing such songs because one of our chief concerns should be to enlarge our understanding. We each have hidden resources in ourselves, which need to be brought forth. In order to bring them into mani festation, we must reach beyond our finite mind to the Divine Mind. Like the Psalmist, we must recog nize this higher Mind if we truly desire to be freed of our difficulties.

But how can we change our song? By changing ourselves and our attitude toward unpleasant things. In my recent experiment to observe myself, I began to consciously think of the 23d Psalm, and how David, a shepherd lad, looked to God as being his Shepherd. The more I thought about this arrange ment the more I realized that this, too, in a way represented a higher and lower order of life. Meta physically, sheep represent the natural life that flows into man's consciousness from Spirit. David was a shepherd, a keeper of the natural animal forces. Knowing this, I recognized how his mind as a lad, was opened to the realization of Spirit.

v that I, too, was standing between the sheep and e Spirit and I knew that if I devoted more time God I would be singing a new song, "even praise to our God." I considered such a project as being orthy of my best efforts. To this day I have never gretted the effort that I have expended on it.

"I will bless Jehovah at all times:
His praise shall continually be in my mouth,"
avid sang. I saw what was wrong with me. I had ot been blessing God. I was more interested in myelf than in anything or anyone.

"Oh magnify Jehovah with me . . .
I sought Jehovah, and he answered me,
And delivered me from all my fears . . .
Oh taste and see that Jehovah is good:
Blessed is the man that taketh refuge in him . . .
And none . . . shall be condemned."

asked myself over and over, "What more can anyne ask for?"

I consciously began to repeat these words to myelf and to study the meaning behind them. By oberving myself in this way I saw what thoughts were ausing me to sing an unpleasant song. My old song isappeared, and a new song came into my heart.

Then I felt a complete transformation take place vithin me. I also noticed a certain lightness to my vhole body. You can never realize what I mean unil you experience this for yourself.

Anyone can use this method if he is really dissatisfied with his life and the song that he is singng. Since our whole life revolves around God, the ife principle of all things, we should give more ecognition to Him than we give to outer things.

We can do this by being aware of our thoughts. A one needs is a willingness to become conscious o Him, to spend some time alone with Him in praye We are told that "by prayer and supplication wi thanksgiving" we are to let our "requests be ma known unto God."

Rather than sing the same old song about som one mistreating us or that life is not fair to us o that God does not love us because we do not alwa get what we want, let us begin now to sing a ne song, a song of praise and thanksgiving, telling Hi what we want, and thanking Him for it even if w do not see it in outer form. Then, if we wait patien ly, as did the Psalmist, we, too, shall admit that H brought us "out of a horrible pit" of our own ma ing, and He put "a new song" in our heart.

WAIT BEFORE WRITING

During the latter part of the Christmas season, the handling, transportation, and delivery of mail may be slower than usual. Please allow plenty of time for your Unity literature orders and periodicals that you regularly receive to reach you during this rush period. The Christmas mail congestion lasts into January, and while practically no mail is lost, delays do occur. Will you help us by waiting patiently for your literature to arrive? Thank you.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Christ in me directs my life, lights my way, and makes all things new.

Prosperity: Christ directs my way. New ideas fill my mind and bring substance into my affairs:

Healing: Christ is the directing power of my body. I am filled with His radiant life and health.

INSTRUCTIONS: Man is the annointed son of God called Christ. When we know the truth about ourselves we are freed from the bondage of the foolish decrees of personality. Do not exalt personality in your decrees for yourself. Exalt Christ by making your decrees in His name. "Christ in you, the hope of glory."

Remind yourself as you go about your daily activities that Christ is in you, a powerful, moving force to direct your way. Christ is in you, mighty to heal your body, and restore you to perfection and health. Christ is the prospering power in you that stirs you to action, fills your mind with new ideas, and brings the required substance into your life and affairs.

Proclaim and affirm your divine heritage of good by using the monthly prayers.

Jehovah is the name of the supermind in man and is called the Christ in the New Testament. Give first place in all your thoughts and acts to this all-powerful presence and you will realize the "right hand" of guidance and steadfast conviction.

To Timothy, Paul recommends, "Exercise thyself unto godliness." Train your mind to think about God as a force that can be incorporated into your mind as you incorporate strength into your body. If your mind is weak and flabby, practice thinking about God as strong and stable. This will lift your mind out of its depression and connect you with a never-failing source of stability and confidence. Thus in order of their importance and necessity take all the attributes of God, such as life, love power, wisdom, and incorporate them into the muscles of your mind by exercise.

We are very apt to forget that the mind of man develops like his muscles, by exercise. When a person arrives at a certain exalted consciousness through the exercise of his mind in thinking about God and His laws, he is lifted above the thoughts of the world into a heavenly realm. When a man attains this high place in consciousness he is baptized by the Spirit; that is, his mind and even his body are suffused with spiritual essences, and he begins the process of becoming a new creature in Christ Jesus.

For guidance and direction affirm:

Christ in me directs my life, lights my way and makes all things new.

Jesus ruled His own spirit. His presence right n our midst is teaching us control. His presence ight in our midst inspires us with new ideas, incites us to go forward to achieve.

In order to accomplish this man must become familiar with what the metaphysician terms omnipresent Spirit substance, which is visible only to mind and the nature of which is to sustain and enrich whatever idea is projected into it.

Today man is learning consciously to make union with this invisible thought stuff and to appropriate and manifest it. Our supply and support is governed by our familiarity with substance and by our mental hold on it.

Spiritual substance is the source of all material wealth and cannot suffer loss or destruction by human thought. It is always with us, ready to be used and to make potent and fertile both the soul and the body consciousness.

We should always bear in mind that if we are to demonstrate we must pay strict attention to the conservation of the spiritual thought stuff. If we are to go forward spiritually, we must not waste our thought stuff in idle thoughts, in thinking thoughts of poverty.

We should bear in mind that God is our silent partner. His energy and skill are ours to use.

For a greater manifestation of omnipresent Spirit substance affirm:

Christ directs my way. New ideas fill my mind and bring substance into my affairs.

It is essential that a clear understanding be had of the principles involved in the transition from the natural to the spiritual, otherwise the way will be difficult.

In the process of developing out of the natural into the spiritual not only the mind but the body also is affected. The energy locked up in the cells of the physical are released and the body of flesh is transformed into a radiant body of light. This is a day-by-day transformation of the cells until the whole body is "electrified" and passes over into the fourth dimension or kingdom of the heavens. Jesus accomplished this transformation of His body, and it became an electrical dynamo broadcasting life germs through our race consciousness. We are to follow Him in this transformation.

When man understands that he is always right in the presence of a supermind force that is perpetually pushing him into higher states of consciousness and finer physical radiations, he cannot help co-operating with it in the divine urge toward higher things.

No man can retard this universal upward sweep of the whole creation, but in the exercise of his inherent free will man can insulate his soul and body, separate himself from it, and thus become lost in the delusions of sense.

For radiant life and health in your body affirm with conviction:

Christ is the directing power of my body. I am filled with His radiant life and health.

Are You In Your Right Place?

WHEN A MAN is in misery, is he in his right place? When he experiences difficulty, is that right? Is inharmony right? We are told that such conditions are not according to the will of God. Then we are told that the condition in which a man finds himself is the right condition for him at that time. How can these apparently contradictory statements be reconciled?

Every human being rebels against painful conditions. Although we have been taught to be resigned and patient under the lash of life, we know of not one human creature who has not made, or is not making, an effort to get out of a hard place, and to find peace. We do not like pain. We seek to free ourselves from it, by this means or that, even when we hold the belief that the ills of life are a discipline sent by the Father. We go "to the physicians" of medical, psychological, or metaphysical schools, for we know, deep within ourselves, that rightness brings ease. Then, when we hear it said that disheartening conditions are the right ones for us to experience at this or that time, we become disheartened.

The difficulty is only on the surface, and lies in this: As children of God, we think. As free agents, we have the ability to think upward toward God, or downward toward confusion—toward that which is un-Godlike. In thinking un-Godlike thoughts we fail to find satisfaction, and in the end we turn to Him. When we think constantly of the righteousness of

God, all the conditions of our life become beautiful. The righteousness of God constantly claims us, and we become aware of the call. All our thinking is carrying us inevitably to a realization of the Father's love. At any given moment we are thinking the thoughts that are leading us to the Father, even though our path be through difficulty.

No condition of inharmony is right in the sense of agreeing with the righteousness of God, or of having the approval of God. We know that He is "of purer eyes than to behold evil"; He is entirely unaware of evil as evil. Our own sense of inharmony comes from our personal wrong thinking, not from the will of God. But once let us perceive that every discomfort, every inharmony, is a reminder that we are thinking away from God, and we cease to believe that the Father is chastening us. We then welcome that chastening, or purifying, of the mind that proves that there is something wrong, something to be done toward correcting our thinking, and which prompts us to establish rightness in our life. Rightness carried to its ultimate is the righteousness of God.

When you feel that your surroundings or circumstances are holding you from rapid advancement in spirituality, ask yourself how far you have developed the ability to hold fast to your Godlike thoughts in the face of the negative thoughts or activities of other persons; ask yourself if you can detach your mind from the outer world; seek to learn if you are looking to persons and to places for peace, instead of finding it within your own life. Is not a condition right that reminds you of your relation to God?

Is your financial prosperity delayed? Ask yourself if you are knowing God as your resource and support, or are thinking daily of the raise that your employer does not offer. Is not a condition right that reminds you of the opulence of your Father?

Does pain in your body remind you that somehow you are expressing disorder? Ask yourself how much intelligent thought you have spent on your most used tool, your body. Is not a condition right that brings to you a sense of your error? Is it right, however, only insofar as it reminds you—not right as a condition to be maintained. Only the righteousness of God is maintainable, for error of any kind is self-destructive.

In his spirit, man thinks as God thinks. We are seeking to make God manifest through dominion over every adverse condition—over "the earth." When we say of a plant that at any stage in its growth it is growing normally, or is in its right stage of development, we are far from saying that it is full grown—entirely right. Only the perfect fruit is completely right, but the plant goes through various stages before this is attained.

We know the shortcomings of our daily life; we know when we seem to be ill or poor. This is our great advantage over vegetable life; we are able to seek our food and to take it. The plant is rooted to one spot; we rove the earth, for we are free spirit. We can raise ourselves to our ideals by appropriating from Spirit that which we wish to manifest; we seize ideas as we seize food for the body. Once we perceive that God is everywhere around us, we also see that God is within us, for everywhere around us, we

also see that God is within us, for everywhere mean within as well as without.

When we look to the source of right thinkin for our supply of thoughts for daily use, we shal have rightness in our life. Such thoughts flow in or der and harmony and are made manifest to us a experience in much or little time according to ou devotion and intensity. Each step of the way fron confusion to rightness is a step in the right direc tion.

You are now in your right place, doing tha which is bringing you to God. Does it hurt? Do yo consider your life painful? Know that you are think ing of escape from pain, or thinking toward good You are in your right place, but no matter what you place may be you must go forward. No point o attainment short of completeness will fulfill the di vine plan.

Looking at conditions in your life in this wa will bring you nearer to the rightness of God, fo you will cease to resent; you will endeavor to lear the lesson that each experience holds and thus pas on to a higher grade in the school of life. You wil bridge what appears to be a great gap between spiri ual Truth and material deficiencies. You will know that your right place is in God and that you mak this manifest by your thinking. Discouragements obstacles, weaknesses, will no longer dishearten you but will serve only to remind you that:

You are a child of God, in whom is your righ place. No longer do circumstances bind and agoniz you. You are "unfettered and unbound! Triumphant Glorious! Splendid!"—Ella Pomeroy

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind, and Truth will convince you. Bible text is taken from the American Standard Version of the Bible. Lessons are developed from outlines prepared and copyrighted by the International Council of Religious Education; both are used by permission.

Lesson 1, January 3, 1960

UNITY SUBJECT—*A Fuller Awakening to the Christ Truth.*

INTERNATIONAL SUBJECT—*Pioneers for Christ.*
—Acts 13:1-4, 13, 14, 44-49.

1. Now there were at Antioch, in the church that was *there,* prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

13. Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem.

14. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down.

44. And the next sabbath almost the whole city was gathered together to hear the word of God.

45. But when the Jews saw the multitudes, they wer filled with jealousy, and contradicted the things which wer spoken by Paul, and blasphemed.

46. And Paul and Barnabas spake out boldly, an said, It was necessary that the word of God should firs be spoken to you. Seeing ye thrust it from you, and judg yourselves unworthy of eternal life, lo, we turn to th Gentiles.

47. For so hath the Lord commanded us, *saying,*

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermos part of the earth.

48. And as the Gentiles heard this, they were glad and glorified the word of God: and as many as wer ordained to eternal life believed.

49. And the word of the Lord was spread abroa throughout all the region.

GOLDEN TEXT—*Repentance and remission o sins should be preached in his name unto all th nations.*—Luke 24:47.

SILENT PRAYER—*Through Christ I am growin in wisdom and understanding of my divine sonshi*

When we learn to enlarge our mental outloo by using the laws of thought constructively, w make a beginning in the work of transforming ou selves from the more or less material sphere i which we have been living to the higher level o Truth. As we continue the transforming work, w come by degrees to full awareness of the things o God. All the thoughts that arouse in us yearning fo clearer light then center on a better understandin of life. This assembling of thoughts is symbolize by the gathering together of "almost the whole city to hear the word of God.

In individual consciousness the Sabbath is a period of prayer and meditation on spiritual interests, a quieting of the personal so that the individual mind at last rests in the consciousness of the divine presence. However, the dormant tendencies to error are not easily overcome, and when man is adjusting himself to thoughts of harmony and peace it sometimes happens that the resurrecting Christ power stirs up resistance in his consciousness, especially in his traditional beliefs and opinions. Since tradition and custom in large measure control man from birth, he does not always realize the hold they have on him. The love of God is bound up in him with notions of duty or fear, and because love is the opposite of both fear and compulsion, hatred and jealousy may be aroused. At sight of the large following commanded by Paul and Barnabas the Jews were filled with jealousy, and set themselves to oppose the teaching of the Christ, even contradicting it and blaspheming.

We should not allow ourselves to become unduly discouraged by these conflicts of the old and new ways of viewing life. With greater understanding we learn to deal with them and to know their meaning.

The word of Truth that is declared in man's consciousness reaches his religious thoughts and ideals first. Prejudice may make him reject it, but sane reason and common sense will counsel a different attitude. As long as Paul and Barnabas spoke only to the Jews the latter listened peaceably, but when Gentiles also were welcomed the Jewish leaders objected to the new faith. Faith makes a man

liberal-minded or bigoted according to the breadth or narrowness of his understanding. If he thinks that religion is something divorced from practical living, he shuts it up in a separate compartment to be used only on certain occasions or in certain ceremonies. To fill all of life with faith, hope, love, order, and understanding is beyond the comprehension of the literalist.

Strife and contention are forms of self-judgment. He who condemns another shows his own shortcomings and weakness thereby. "Seeing ye . . . judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." To transform reason and knowledge into the radiance of understanding is to illumine all life with a clearer light and usher in the kingdom of heaven here and now.

The Christ Spirit is seen at work in the action of the illumined will and the inspired imagination. These two faculties act to uplift man and save him from himself. The imagination enlarges his conception of life and enables him to see in familiar as well as in unfamiliar things a world of hitherto unsuspected meaning. Moffatt makes this clear in the words:

> "I have set you to be a light for the Gentiles,
> to bring salvation to the end of the earth."

When the mind is divided on a subject, a person does not benefit from it as he otherwise would. Nevertheless, it is sometimes the case that a person who will not follow Truth for its own sake will do so because of the physical, financial, or other practical benefits to be had from it, when he is convinced by experience that such benefits are possible. "As

the Gentiles heard this, they were glad, and glorified the word of God." God is glorified when the divine law is proved in the business world, in individual well-being, or in any of countless other ways in which man's best good is promoted.

QUESTIONS

1. What is represented by the gathering together of "almost the whole city" to hear the word of God spoken by Paul and Barnabas?
2. In individual consciousness, what is the Sabbath?
3. Why did the teaching of Paul and Barnabas arouse hatred and jealousy in the Jews?
4. How can faith make one person liberal-minded and another bigoted?
5. How is God glorified in practical ways?

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Lesson 2, January 10, 1960

UNITY SUBJECT—*The Church of Christ.*

INTERNATIONAL SUBJECT—*Strengthening Our Churches.*—Acts 14:19-28.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,

22. Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

23. And when they had appointed for them elders

in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

24. And they passed through Pisidia, and came to Pamphylia.

25. And when they had spoken the word in Perga, they went down to Attalia;

26. And thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled.

27. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles.

28. And they tarried no little time with the disciples.

GOLDEN TEXT—*The Lord direct your hearts into the love of God, and into the patience of Christ.* —II Thess. 3:5.

SILENT PRAYER—*My mind is stayed on God, and in all that comes to me I perceive the working of His will.*

Jesus' command to preach the gospel to all the world is accompanied by certain relative ideas that are necessary to true spiritual ministry. He who discerns and observes the logical steps in His service may attain the point of effectiveness that characterized Paul's ministry.

Jesus never organized a church on earth, nor did He authorize anyone else to do so. He said to Peter, "Upon this rock I will build my church." He did not tell Peter that He was to be the head of the church, with a line of popes to follow. He said, "I will build my church" (ecclesia, assembly, or called-out ones). Jesus Christ is still the head of His "assembly," and its true organization is in Spirit. He

gave but one guide, one source from which His followers should receive their inspiration: "The Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."

Many persons have caught sight of the fact that the true church of Christ is a state of consciousness in man, but few have gone so far in the realization as to know that in the very body of each man and woman is a temple in which the Christ holds religious services at all times: "Ye are a temple of God." The appellation was not symbolical, but a statement of Truth. Under the direction of the Christ, a new body is constructed by the thinking faculty in man; the materials entering into this superior structure are the spiritualized organic substances, and the new creation is the temple or body of Spirit. It breathes an atmosphere and is thrilled with a life energy more real than that of the external form. When one who has come into the church of Christ feels the stirring within him of this body of the Spirit, he knows what Paul meant when he said, "If there is a natural body, there is also a spiritual *body.*"

Most of the opposition to the true church of Christ comes from those who have never felt within themselves the stirring of this spiritual body, and who refuse to believe the experiences of those who have. They live in the intellectual-spiritual, and when the Holy Spirit proceeds to organize an abiding place within them, they refuse Him recognition and call Him "mortal mind," "the Devil," or "an unclean spirit."

Every organization, whether business or spiritual, embodies certain ideals and principles. These ideals and principles are learned through a period of association with the organization. Some people quickly catch the ideals of an organization; others require a longer period of time. The same fact is true of spiritual ministry, and it is necessary for man to spend a certain amount of time in spiritual meditation before he can realize the consciousness of peace that characterizes spiritual revelation.

When anyone has received the consciousness of peace and praise and starts out in his spiritual ministry with his vision fixed on the one Presence and one Power, adverse thoughts and conditions begin to disappear. This dissolving influence is referred to in today's lesson as Lystra. In the dissolving process, however, one may often meet with or awaken a certain antagonism, which results in opposition (Antioch). Those who relinquish their steadfast vision of the one Presence and one Power and become observant of opposition or adversity seem to allow the spiritual consciousness to be stoned to death. The spiritual consciousness, however, cannot be destroyed. It revives at the first opportunity.

The church of Jesus Christ still waits for a ministry that will represent it as it is—an organization in heaven without a head on earth, without a creed, without a line of written authority. This church exists, and must be set up in its rightful place —the minds and hearts of men. It can never be confined to any external organization; whoever attempts such a movement, by that act ceases to represent the

true church of Christ.

There is need of such a church and whoever advocates such a setting up, may for a season expect the opposition of the organized institutions on every hand, but the final outcome must be victory.

There can be but one leader for man in his search for God—the Spirit within him. When he unreservedly gives himself up to this Spirit he finds that the old world of forms and their limitations are no longer of interest. A new world is opened to his vision. What was the goal of his human life becomes a mere toy compared to his expanded concepts of God and the destiny of man.

The church of Christ covers every department of man's existence and enters into every fiber of his being. He carries it with him day and night, seven days of the week. He lives in it as a fish lives in water, and as he becomes conscious of its enveloping presence, he is transformed into a new creature. Life becomes an ecstasy, and his cup is full to overflowing.

QUESTIONS

1. What is necessary to effective spiritual ministry?
2. Who is the builder and head of the true church? Did Jesus give any authority for organizing this church with creeds and dogmas? Explain.
3. What is the true church of Christ? Where and what is its temple?
4. In his search for God, what does man find when he unreservedly gives himself up to the Spirit that is his one leader?

Lesson 3, January 17, 1960

UNITY SUBJECT—*Unity through Law and Order.*

INTERNATIONAL SUBJECT—*The Gospel versus Legalism.*—Acts 15:1, 2, 12-21.

1. And certain men came down from Judæa and taught the brethren, *saying,* Except ye be circumcised after the custom of Moses, ye cannot be saved.

2. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

12. And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them.

13. And after they had held their peace, James answered, saying,

Brethren, hearken unto me:

14. Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:

17. That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,

18. Saith the Lord, who maketh these things known from of old.

19. Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God;

20. But that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.

21. For Moses from generations of old hath in every

city them that preach him, being read in the synagogues every sabbath.

GOLDEN TEXT—*A man is not justified by the works of the law but through faith in Jesus Christ.* —Gal. 2:16.

SILENT PRAYER—*To have peace I willingly do my full share in making and keeping peace. I am a doer, not a hearer.*

Everyone today wants peace, but few have it. Society in general is a stranger to peace. This is because peace is first of all a challenge to the individual. To have peace in our world we must have peace in ourselves. To have peace in ourselves we must regulate our life according to law and order.

James, the leader in the Jerusalem church and the subject of this lesson, represents order, a faculty that everyone needs to develop. The "order of the day" tends rather to strife, disorder in our domestic relations, to distrust and uncertainty in international affairs. Democracy, which is predicated on the rights of the individual, is on trial and sometimes seems to be losing its fight for existence, to be incapable of establishing a sound, stable, and lasting order. We need to examine closely the basis of our claim to government "of the people, by the people, for the people," lest it "perish from the earth."

First, we need to draw together in conscious unity all the spiritual powers of peace and harmony. This act is represented in the text by the gathering of the apostles and the elders in Jerusalem to consider the conditions under which the Gentiles were to be admitted to Christianity. We are now aware that

harmonizing our forces makes our life more effective in service to others and more satisfying to ourselves as individuals. There can be no greed or disregard of the rights of others.

The apostles and the elders represent the developed faculties that have been brought under the control of the higher self and made to function as an undivided whole of a higher order than the personal self can reach. Where principles are at stake all the faculties should be alert and active.

Paul, Barnabas, Peter, James, and the elders and fathers were present at this first recorded conference of the church on matters relating to membership. A number of preconference sessions also were held privately by Paul with James, Peter, and John, in order to establish a working basis of understanding and agreement and thus shorten the proceedings of the conference proper.

Before law and order can prevail in any condition of society there must be a recognition and acceptance of authority. Otherwise law is a travesty and anarchy prevails. Before order can appear in the individual life the same theory of recognition of authority must be accepted. The spiritual law must regulate the individual's life and affairs if he is to know peace in himself. He must rule out considerations of the self, for selfishness is destructive of the good of the whole. Individuals must learn to work together harmoniously in groups. Classes with divergent interests must learn to co-ordinate their efforts for the general good, "giving diligence to keep the unity of the Spirit in the bond of peace." Such a goal will develop a patriotism that is above the petty

aims of any one person, group, or party. Partisan politics will be subordinated to statesmanship, individual resourcefulness and initiative will again become a national characteristic, brotherhood an established state of society. Mankind will demonstrate the dominion over the world that was delegated to it in the beginning. All this will be accomplished by establishing the higher law of selfless service.

QUESTIONS

1. How can each of us know inner peace?
2. In this lesson what represents order?
3. How can we establish lasting order in a social sense?
4. What does the harmonizing of our forces gain for us?
5. What do the apostles and the elders who took part in the church conference in Jerusalem represent?
6. What must be present to insure a state of law and order?

Lesson 4, January 24, 1960

UNITY SUBJECT—*Concentration on Truth.*

INTERNATIONAL SUBJECT—*The Gospel Changes Lives.*—Acts 16:13-15, 25-34.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household,

she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

25. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26. And suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.

27. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30. And brought them out and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32. And they spake the word of the Lord unto him with all that were in his house.

33. And he took them the same hour of the night and washed their stripes; and was baptized, he and all his immediately.

34. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house having believed in God.

GOLDEN TEXT—*Believe on the Lord Jesus, and thou shalt be saved.*—Acts 16:31.

SILENT PRAYER—*I give the full strength of my thought to the saving power of Truth.*

A river represents a current of thought or a current of the life forces in the organism. One of the strongest, most irresistible currents of thought in the

mind of man is faith. This natural attribute is a soul quality rather than merely a mental quality. Woman represents the soul, therefore it was fitting that the first convert made by Paul and Silas in Philippi should be a woman.

Lydia, who frequented the place of prayer by the riverside outside the gates of Philippi, was a native of Thyatira. Possibly it was she and her household who founded the church in Thyatira to which John the Revelator wrote: "These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first." The Christ in the soul inspires it with zeal, and this zeal endures. The works of the church in Thyatira did not dwindle after the enthusiasm of the founder no longer sustained it, but increased. The name *Lydia* means "travail." Lydia represents the travail that the soul undergoes in giving birth to spiritual ideas.

According to the record in Acts, Lydia was the only one "whose heart the Lord opened to give heed unto the things which were spoken by Paul." She already had faith in God, and was ready for clearer understanding of what her faith meant. As understanding came she acted on it. She insisted on entertaining Paul and Silas in her own home during their stay in or near Philippi. When the enlightened will (Paul) and the rugged state of mind that reinforces it (Silas) join their forces in working toward spiritual uplift and enlightenment, the zeal of the soul recognizes no power strong enough to neutralize

or even to thwart their action.

The first man converted by Paul and Silas in Macedonia was their jailer. Evidently they saw nothing amiss in the fact that they had been kept from entering Asia only to be thrown into jail in Macedonia. Full obedience to the guidance of the Spirit frees both the will and the understanding from skepticism.

The conversion of the jailer was brought about through the effects of praise and prayer on the part of Paul and Silas. When the faculties that these two represent unite in fervent recognition and adoration of their Source, results soon become apparent. Through praise and prayer all the faculties of man are freed simultaneously (everyone's bands are loosed). Yet none of the prisoners escaped. The man who ignorantly or otherwise holds his thoughts and faculties imprisoned by fear, hatred, or misjudgment need fear no harm when he releases them from such bondage.

No one is altogether free. Everyone holds some part of himself imprisoned. The magistrate over him may be fear or some external personality that he has allowed to dominate him. What each one needs is to throw a light into the inner prison of his subconscious mind, where his will and understanding are fast in the stocks. It is through freeing them, taking them into his conscious thought (his house), and relying on them that he saves himself from fear of what may happen to him at the breaking up of his old material ideas (the earthquake).

The phrase "thou and thy house" occurs fr

quently in the account of Paul's missionary work whenever anyone in authority is converted. This term signifies the unifying of all man's faculties in his search for Truth. The entire man is to be saved by believing in and following the way of the Christ Mind.

Even when the will and the understanding are clamped down by the bonds of superstition and disappointed greed, they are still capable of praise and prayer. In fact, the tighter the bonds the more fervent the prayer often becomes. If only we can remember to praise at such times, victory and freedom will be ours. Steadfastness of faith and an unfailing vision of Truth are necessary, and concentration is necessary to realize these under adverse circumstances.

The admonition to "believe on the Lord Jesus" might seem insufficient instruction to one who had never before heard of Jesus. The 32d verse of this same chapter clears up this apparent lack of detail. We read that "they spake the word of the Lord unto him, with all that were in his house." This word of the Lord is the truth concerning the Christ consciousness, which saves to the utmost all who are ready and willing to recognize and act on it as an indwelling reality. This word is quick and powerful, filled with the potency of a living faith. The apostles took it for granted that one who believed on the Lord Jesus would act on that faith. To believe beyond a reasonable doubt is to act, even in a court of law. In the spiritual realm doubt is never reasonable, but faith and its attendant courage are divinely so.

The life and power of the Christ Spirit were so clearly in evidence among the apostles that they

seemed not to need to use the exact language that the Master had used in His teaching, but preferred to interpret Truth in their own terms. Jesus had told them that the Holy Spirit would put the right words into their mouth when the time should come for them to speak, so that they would not need to concentrate on outer expression. Their need was the same as ours is today; to concentrate on praise and prayer no matter how adverse our circumstances may be, in order to set both the will and the understanding free to perform their appointed functions.

QUESTIONS

1. What is one of the strongest currents of thought in the mind? Does it reside chiefly in the mind or in the soul?
2. Does zeal always inspire works? In what kind of works does zeal for the Christ find expression?
3. How can we free ourselves of skepticism?
4. What effect do praise and prayer have on man?

Lesson 5, January 31, 1960

UNITY SUBJECT—*The True Concept of Deity.*

INTERNATIONAL SUBJECT—*The Demand for Repentance and Faith.*—Acts 17:10-12, 22, 23, 29-34.

10. And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews.

11. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

12. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few

22. And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious.

23. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.

29. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

30. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent:

31. Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again.

33. Thus Paul went out from among them.

34. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

GOLDEN TEXT—*Walk worthily of God, who calleth you into his own kingdom and glory.*—I Thess. 2:12.

SILENT PRAYER—*The Spirit of truth in me is stronger than any seeming opposition.*

When the mind of man first meets Truth he does not accept it at once without reservation. The first stage through which it passes in finding entrance to the mind is doubt. Following doubt comes willingness to examine the merits of Truth. Examination

in turn arouses a desire to experience Truth, and a
ceptance is the final step. These stages through whi
Truth passes in entering the mind are represent
by the Gentile cities Amphipolis, Apollonia, Thess
lonica—through which Paul passed without stoppi
for any length of time—and Berœa, where those
whom he preached "received the word with all rea
ness of mind." One meaning of Berœa is "w
watered," which signifies the increase of understan
ing in man until the soil of the mind is fruitful.

Paul's spirit was stirred in Athens by the e
dences of idolatry that he saw on every side, and
made it clear that the "UNKNOWN GOD"
whom he noticed an altar had been erected, was t
God of all men, in fact their very life. "He himse
giveth to all life, and breath, and all things." N
class distinction can separate members of the hum
family when once their universal brotherhood
accepted. No war can disrupt the nations wh
brotherhood is practiced.

Truth should be presented courageously and wi
sincerity. High-mindedly and with pure selflessne
we are equipped to proclaim the Christ at the hea
of life. Our responsibility to present the teachings
the Christ and to express its Spirit in totality a
perfection is absolute. "Even as we have been a
proved of God to be intrusted with the gospel."
we prove true, Truth proves us. Neither error n
uncleanness nor guile can enter into it. Insofar
our presentation of Truth is tinged with these it
wide of the mark. Flattery and covetousness likew
are ruled out when Truth is under consideration.

Humility is the mental garment of the tr

teacher. Self-glorification puts Truth completely out of mind. Divine love is one phase of the Christ consciousness that has a universal appeal, and with it divine wisdom is closely associated. In their perfect expression love, faith, and wisdom are mature faculties. They give not only Truth but themselves as well. When we throw ourselves with all our might into the work of making Truth known, our labors can never be in vain.

We cannot be perfect as the Father in heaven is perfect until we develop and express the fatherly and motherly qualities of divine love. These are expressed variously, by exhortation where needed, by encouragement, or by testifying to the Truth that we have experienced and that may help others.

As long as we are filled with zeal for Truth and have the will to share our good with others, we cannot cease our efforts to express it so that those who come within the radius of our influence may be inspired to "walk worthily of God" or live rightly and truly.

QUESTIONS

1. Does the mind of man accept Truth at once, without reservation? Explain.
2. Did Paul's definition of God leave any room for other gods such as the Greeks believed in?
3. What are the qualifications of the one who would teach Truth?
4. How must we express divine love in order to be perfect as the Father in heaven is perfect?

Give, and it shall be given unto you.—JESUS

The Freeing Word

There is a joyous way
For righting every wrong,
For transforming dismay
Into a happy song.
There is a joyous way
To turn darkness to light,
To change fear into faith,
And weakness into might.
There is a joyous way
To turn contempt to praise,
To change hate into love,
And rough roads to smooth ways.

To make these transformations
Just speak the freeing word,
The word of Truth, of God as all,
Until the mind is stirred
To rise above the personal,
Above the human you,
Into a steadfast consciousness
That only God is true.

—*Ruth Yoland Shaw*

Silent UNITY

Christ in me directs my life, lights my way, and makes all things new.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WROTE TO YOU several months ago asking for prayers for my hands, which have been infected for thirteen years.

I feel I must write now to let you know how wonderfully they are healing. The cuticles have begun to grow and actually cling to the nail, which they have not done since the disease started. The palms of my hands and fingers are clearing, and fingerprints are beginning to return. You have no idea how thrilled and thankful I am for this healing. Please continue to pray with me, and I'm sure God will make my hands completely well very soon.

I am forever grateful to all of you for your time given me in prayer for this wonderful healing. I thank you so very much, and may God bless everyone of you.—*Mrs. A.C., Illinois.*

THIS LETTER is in appreciation for your recent prayers for my health, and to say I am completely recovered. The knowledge that you were praying for me was a great comfort. I could actually feel vitality and health return to my body soon after I wrote you

God bless you in your wonderful work.—*Mrs. C.B., California.*

Filled with Plenty

I DO WANT to tell you how wonderfully the prayers have been answered for me to find a new home. Right after my husband passed away I felt I should move, however, nothing seemed to develop so I decided to stay where I was for a while.

A short time later I went to the hospital, but was fortunate in having my apartment rented at the time. When I returned home I was informed that the apartment had to be sold. I began to look around for a place to live but found nothing that was suitable.

The meditation in *Daily Word* saying "His timing is always perfect" was surely directed to me, for I was able to procure a nice apartment in the neighborhood where I have so many friends. It is also near town and church. Truly God does answer our prayers.

Thank you for your help. It is wonderful to know we are all one through Him. God bless you. —*E.P., Michigan.*

He Shall Have Abundance

I WANT TO THANK YOU for the prosperity bank as well as the literature and wonderful prayers with the bank.

My affairs have prospered beyond anything I dreamed of. My cup surely runneth over with His divine blessings. I think your prosperity bank plan

is the most wonderful, easy, and prayerful way to share my blessings with others, and I want to get another bank so that I may share all year long.

May God continue to bless and prosper all of you for your great Christian work.—*Mrs. R.R., Texas.*

Suffer the Little Children

SOME MONTHS ago you sent me an affirmation, "Divine Order is now established in my mind, body, and affairs through the power of the indwelling Christ." I had my children learn this, as I do with all affirmations you send me.

Last month while visiting friends at the seashore my little boy almost drowned in the sea. A friend who had been watching all the children saved my nine year old's life.

Later that evening my son came to me and told me how he had repeated your affirmation until he was saved.—*D.B.R., British West Indies.*

Father, I Thank Thee

I HAVE BEEN so covered with blessings that I have hardly been able to keep up with them.

Several months ago my husband obtained a position with a large company. Through this he was able to get cabinets for our kitchen at a very sizeable discount, a fact that brought our dream kitchen within reach. It has been needed for fifteen years.

I walked in prayer through the plans and reasonable help was sent. The way was all paved. Today I am putting things away in my beautiful new cup

oards and it is really a joy to my heart. Not only hat: I have received the physical strength to do the ork, which would have been a hard job for any erson. I feel very proud and happy.

I have developed a routine of prayer first thing n the morning. Also, my husband and I study for a alf hour together before breakfast. It has done imeasurable good. I just cannot enumerate all the enefits of this.—*Mrs. W.H.G., Colorado.*

My Help Cometh from Jehovah

F I ONLY could fully explain to you the happiness, nd faith, and trust I have received from reading our wonderful Unity teachings. They give me such feeling of peace and security.

Early this past spring we moved to our own ittle home in the country. It is located near a pond nd a rippling brook. I watched the first spring owers bloom, and each new day grow into beauty rom the hand of God.

I look up into the sky, seeing the lovely clouds, nd I thank Him for the wonderful gifts of nature.

Inclosed is a small token of my appreciation. —*Mrs. E.J.B., New Hampshire.*

WHENEVER I GO somewhere where I know I may have to wait, such as at a bus depot, I always read omething from my *Daily Word* while I am waiting. t not only fits my purse, but helps to keep my mind n order for the next experience.

God bless the consecrated writers who give us such wonderful thoughts for each day.—*I.W., Kansas.*

RECENTLY MY boss left me to run the office by my self for three weeks. Every morning when I turned my calendar over I would ask God's guidance and wisdom to handle the day's problems.

At night I would tear off the calendar sheet and thank God for all He had done for me. It amazed me how I was given physical strength and divine guidance to handle some perplexing problems I could not have otherwise handled.

I felt God right in the office with me and I never felt alone or frustrated. I give God all of the honor glory and praise for His goodness.—*Mrs. J.B. Georgia.*

I WROTE you for prayers for God's protection and guidance during my recent European tour. The tour took six weeks, and returned home safe and sound.

Each time I boarded a plane I silently affirmed the airplane blessing you had sent me, blessing the pilots, the passengers, the ground crew, and all who had anything to do with the flight. When air pockets caused the plane to bump an affirmation calmed my nervousness. Not once was I airsick.

The weather was good, and words cannot describe the wonders of God as seen from a plane especially the display of the northern lights.

I am grateful to God for this experience, and I am grateful to you for your prosperity banks helping me to sustain faith.—*M.S., New York.*

Thou wilt guide me with thy counsel.—PSALMS

UNITY CENTERS AND CLASSES

e following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

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Columbus—Curtis Wilson, 3568 Olentangy River rd
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388½ Park ave W
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 106 S First
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17
Ponce—Esteban Rodriguez, General Delivery

TENNESSEE

Knoxville—Grace Comley, 420 W Clinch
Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Ken Tiffany, 1816 Broad

TEXAS

Amarillo—Eugene Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, 202 E Main

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 2701 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 12746 33d NE

Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, Masonic temple

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomede
Ottawa—May Duncan, Kings Daughte bldg, Laurier ave
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, 17 Eglinton ave W
Vancouver—Ross Breakwell, 1605 W 1 ave
Winnipeg—Unity, 356 Furby

ENGLAND

Easington Village—Thomas Merringto 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, Ashdown rd
Sunderland—T Merrington, Co Durha

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italia Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkne Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finnis Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Braz (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

ITY BOOKS of Note

N

OSPERITY

TH RICHES AND HONOR—"Riches are pri-
ily a state of mind and not a matter of accumu-
on of money or things," Annie Rix Militz tells
With abundant use of meaningful parables, she
tures the imagination and makes it easy to grasp
remember the Truth lessons in this inspiring
k. Included with her twelve helpful chapters are
meditations and six prosperity treatments.

OSPERITY—Contrary to long-standing popular
ief, we need not embrace poverty in order to live
the Christ way. "It is your birthright to be pros-
ous," Charles Fillmore tells us, "regardless of
o you are or where you may be." "There is a king-
n of abundance of all things," he assures, "and it
y be found by those who seek it and are willing
comply with its laws." In twelve powerful chap-
s he tells how to comply with these laws and
nonstrate our good.

OSPERITY'S TEN COMMANDMENTS—The
n Commandments form a sound foundation for
osperity as well as for right conduct, according to
orgiana Tree West. She devotes a chapter of this
ok to each of the commandments, and adapts it
prosperity. The first commandment, "Thou shalt
ve no other gods before me," is paraphrased, *"Thou
alt look to no other source but God for thy supply."*

(Each of the foregoing books is $2 a copy.)

Unity Books

For Beginners in Truth	Beginning Again	$2
	Bel	2
	Doctor Houston Speaking ..... *German, English,* each	2
	Favorite Unity Radio Talks	2
	God a Present Help	2
	God Is the Answer ..... *Dutch, English,* each	2
	Great Physician, The ..... *English, Spanish,* each	2
	How I Used Truth .. *German, English, Greek, Swedish,* each	2
	How to Let God Help You .. *English, Greek, Spanish,* each	2
	Lessons in Truth ..... *English, Japanese, Swedish, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2
	More Wonderful You, A	2
	Myrtle Fillmore's Healing Letters	2
	New Ways to Solve Old Problems	2
	Peace Begins at Home	2
	Practical Christianity for You	2
	Prove Me Now	2
	Special Methods for Attaining Spiritual Mastery	2
	Story of Unity, The	2
	Things to Be Remembered	2
	Unity's Seventy Years of Faith and Works	2
	Unity Vegetarian Cookbook	2
	Whatsoever Ye Shall Ask ..... *French, English,* each	2
	You and Your Child	2
For Healing	Christian Healing ..... *German, English,* each	2
	Divine Remedies ..... *French, English,* each	2
	Jesus Christ Heals	2
	Truth Ideas of an M.D. ..... *Italian, German, English,* each	2
	You Can Be Healed ..... *Swedish, English,* each	2
For Prosperity	Both Riches and Honor ..... *French, English,* each	2
	Prayer in the Market Place	2
	Prosperity	2
	Prosperity's Ten Commandments	2
	Working with God ..... *German, English,* each	2
For Inspiration	Best-Loved Unity Poems	2
	Be of Good Courage	2
	God Never Fails	2
	Household of Faith, The	2
	Lovingly in the Hands of the Father .. *German, English,* each	2
	Mightier than Circumstance	2
	Prayer Changes Things	2
	Sunlit Way, The	2
For Devotion	Effectual Prayer	2
	Holy Bible, American Standard Version	2
	Keep a True Lent	2
For Advanced Study	Atom-Smashing Power of Mind	2
	Christ Enthroned in Man	2
	Have We Lived Before?	2
	Know Thyself	2
	Let There Be Light	2
	Metaphysical Bible Dictionary	2
	Mysteries of Genesis	2
	Mysteries of John	2
	Revealing Word, The	2
	Selected Studies	2
	Talks on Truth	2
	Teach Us to Pray ..... *French, English,* each	2
	Twelve Powers of Man, The	2
	What Are You?	2
	Your Hope of Glory	2
For Children	Adventures of the Seven Spartans	2
	Barky's New Home	2
	Barky and His Friends	2
	Jet's Adventures	2
	Jet and the New Country	2
	Jet's Choice	2
	Story of Jesus, The	2

NEWS *from* UNITY

oming Events at Unity re Announced

The 1960 season of the nity Training School is not o far off, and these dates r events to be held at nity Village have been anounced:

- Lenten Retreat, March 19 to 26
- April term of the Training School, April 4 to 29
- May term of the Training School, May 9 to June 3
- August term of the Training School, August 1 to 26
- September term of the Training School, September 5 to 30

Dates for subsequent reeats such as the Men of Jnity Retreat, Fall and Harest Retreats, Thanksgiving nd Christmas Retreats will e announced later.

To secure further informaion or to make reservations vrite to the Director, Unity Training School, Lee's Summit, Missouri.

The Secret of Eternal Youth

Would you like to know how to remain eternally youthful? In his article "Live Young," James Dillet Freeman tells us:

"Youth is not a time of life, but a time of being alive." "To be young is to be full of vigor. This is what we really want when we say we want to be young again. We want to live at full vigor."

This thrilling article appearing in *Daily Word* this month will challenge anyone to maintain his youth at a wonderful and inspiring level. Together with its prayer, meditation, and Bible verse for each day, the January issue is perfect to help you begin this new year in the right way and to make it the most

glorious and productive one you have ever known.

Daily Word is $2 a year.

Coming Next Month in UNITY

Does God keep His promises? If you have prayed for something that you have not received and are beginning to doubt that He will answer your prayer, be sure to read the article "The Lord, Our God, Will Answer," by A. D. Hefley, in the February issue of UNITY.

"I lay no claim to any power not possessed in equal measure by all other persons," the author tells us, "but I did discover several years ago an inexhaustible power on which I can and do draw in times of need, and that power has never failed me. I have learned to rely on it, to trust it, and use it in every adverse condition that confronts me."

In his article Mr. Hefley gives instances from his life when he was helped, apparently miraculously, in desperate situations; he received money he needed when he was penniless; he found the health he sought after doctors had given him up; and a relative who lost his position in a mass lay-off was unable to find another until he turned to prayer; then the need wa met, even more bountifully than before the layoff.

Be sure to look for "Th Lord, Our God, Will An swer" in UNITY next month

Unity in Your City

In many cities throughou the United States and in num erous foreign countries, yo can find a Unity center, whic has these things to offer you

MINISTER, a dedicate follower of Jesus, whos great desire is to help yo understand the Master's wa of life.

TEACHERS trained b Unity School to help you i your Truth study and in solv ing your daily problems.

FRIENDS who are inte ested in Unity as you ar and whose companionship stimulating to your thoug and ideas.

A COMPLETE DISPLA OF UNITY LITERATUR so that you can see what wi be most useful and inspirin to you as an individual.

If there is a Unity Cent in your city, you can find i address in the telephone d rectory; or Unity will be gla to send you a complete li of all the Unity centers o request to Unity School Lee's Summit, Missouri.

gest Section Popular th Young People

The editors of *Progress,* Unity magazine for young ople, are receiving a great ny favorable comments on e digest section, "Here Is our Help," which offers a ndensed version of articles at appear in the other Unity agazines. An American exange student to Finland ites:

"I especially benefit from e dynamic feature 'Here Is our Help'; if this is a mple of the adult articles ur magazines publish, I ould like to send for one my return to America."

And a boy in Georgia says, An added feature that I like ost in the magazine is 'Here Your Help.' This section s helped solve certain probms and caused discussions the dormitory at college."

"Here Is Your Help" is a gular feature appearing in *rogress* each month. The nuary issue also contains e story "The Spendthrift," Lane Weston, about a girl med Susan Drake, who nds it difficult to hold onto r money; the article "Who re You?" by Faith Raeder, hich offers valuable pointers being yourself.

A year's subscription for *rogress* is $2.

The Right Influence for Children

A child's early years are the most important time in his life, for it is then that he builds the character traits that influence his whole future. *Wee Wisdom,* Unity's magazine for boys and girls, provides a very important influence at this time with its positive, constructive ideas. Never preachy, it entertains while setting forth high ideals that its young readers can take and make their own. A mother of seven in Ohio writes:

"As I look back on my own childhood and remember those little things which influenced my character, *Wee Wisdom* looms large in the background. It does my heart good to see my own children enjoy reading it and taking it to school to share with the other children."

January *Wee Wisdom* contains such stories as "Miracle for Abby," by Jane Lyon, a new-year story about an orphan girl in old England; "Border Line," by Stewart Haven, about a western boy who lives on a ranch; poems, puzzles, and many more entertaining and character-building stories and regular features. *Wee Wisdom* is $2 a year.

Five New Pamphlets in German

Unity is happy to announce that it has five new German pamphlets available without charge. The titles are: *Casting Out Demons,* by Charles Fillmore; *God Blesses You Now with the Hope of Glory; Love Your Enemies,* by A. D. Hefley; *Release It,* by Mary L. Kupferle; *Your Birthday,* by James Dillet Freeman.

There are many more Uni publications available in fo eign languages, includi books, booklets, and card many of which are also fre Unity literature is printed Dutch, French, Finnish, Ge man, Greek, Ibo (an Afric language), Italian, Japane Portuguese, Russian, Spanis and Swedish. If you wou like a complete list of Unit foreign literature, just se your request to Unity Scho at Lee's Summit, Missour

THANKS TO OUR GOOD FRIENDS

This month marks the end of Unity's first year under the new $2 price for Unity literature, and we do appreciate and thank our thousands of friends who have been so understanding and co-operative about this change. Many wonderful letters about the change have come in, and we share these two with you:

From New Hampshire: "I gladly inclose $2 for renewal of my UNITY magazine. It is worth more than that to me. Times are changing and everything and everyone has to change accordingly. I am sure your thousands of subscribers will agree."

From New Jersey: "I may say that I have wondered for a long time how you were able to continue the subscription price at $1. Personally, I would not be without UNITY if I had to pay $10 a year for it."

Our richest blessings go out to you, our true friends, for your loyalty and your prayers. May this new year bring you more of every good than you dream possible.

New GOOD BUSINESS Series Can Help You Find Prosperity

"Prosperity is a planned result," Catherine Thrower tells us, "and without a plan there will be no prosperous result."

This statement comes from her article "The Divine Law of Creative Prosperity," which is the first installment of the powerful new series "Prosperity for You," which begins in the January issue of *Good Business* magazine. If you would like to have a definite plan for bringing prosperity into your life, you can find it in these articles.

Catherine Thrower is the Unity minister in Birmingham, Alabama, and she has had great success in helping members of her congregation to demonstrate prosperity. She assures the reader that there is a method of creating prosperity that can make anyone permanently and satisfyingly prosperous. She became interested in the prosperity laws some years ago when her own life seemed a hopeless failure. Since that time she has proved the principles she sets forth for herself and others.

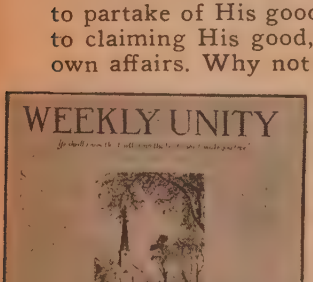
Be sure to read "The Divine Law of Creative Prosperity," in *Good Business* this month, and watch for the succeeding articles in the series. *Good Business* is $2 a year for twelve inspiring issues.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

WHEN WILL YOUR SHIP COME IN?

Do you ever wish for your "ship to come in"? "Wishing . . . is one of God's instruments in our lives," James A. Decker tells us, "but, like any of God's instruments, it must be properly used if it is to bless us."

"When Your Ship Comes In" is the title of his article, which appears in the January 31 issue of *Weekly Unity*. In it he explains how to use this instrument in the right way to bring you the health, happiness, and prosperity that you desire. He urges that you take the key to the abundance of the universe and unlock God's great storehouse of good for yourself and for those you love. "Already you believe that He has plenty of every good thing," Mr. Decker assures, and "that He loves you and wants you to partake of His good. It is only a step further to claiming His good, demonstrating it in your own affairs. Why not take the step?"



Be sure to read "When Your Ship Comes In" in January 31 *Weekly Unity*. In addition to inspirational Truth articles, each issue offers a column by Lowell Fillmore (president of Unity), letters from readers about prayers answered, and other helpful features.

Send for your subscription today, priced at $2 for a full year, and let *Weekly Unity* help you to claim your good.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Get the Most Out of Easter
Join in the Unity Lenten Program
March 2 to April 17

Easter is a time when you can find rich inspiration, new growth, and new life. And you can learn how to get the full meaning from this wonderful occasion through the study, prayer, and meditation outlined in the Unity Lenten Program.

This program provides an easy, step-by-step way of making spiritual preparation for Easter that is used by thousands of Unity friends. Through the book *Keep a True Lent,* by Charles Fillmore, this program offers a lesson and Bible reference for each day of Lent, seventeen selected articles and interesting facts about Lent. Silent Unity will gladly pray with you for your success as you follow this program, if you request it.

When you order *Keep a True Lent,* priced at $2 a copy, you receive free *The Lenten Guide,* which gives directions for daily study. Order your book and guide today and be ready to begin your Lenten observance on Ash Wednesday, March 2. (If you already have the book, you may have the guide free on request.)

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Finds Health, Happiness, and Prosperity

"I like your Prosperity Bank idea," writes a friend in Minnesota. "The interval during which I have used it has been one of my happiest and most successful financially of any period for a long time. My health, too, has improved. I appreciate my blessings and want to begin saving for more literature."

The Prosperity Bank plan offers a seven-week drill in prosperity, as Silent Unity prays with you for your success. You deposit a coin a day, bless it with the prayer you receive, and think only positive, prosperous thoughts. The amount saved may be used to send UNITY to friends. Sharing your good with others opens the way for more good to come to you. Try the Bank plan and see how it can help you, too.

Unity School of Christianity, Lee's Summit, Mo.

-------(Please PRINT all Names and Addresses)-------

Here is my order for three UNITY gift subscriptions ($2 each) and a Bank in which to save the $6 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

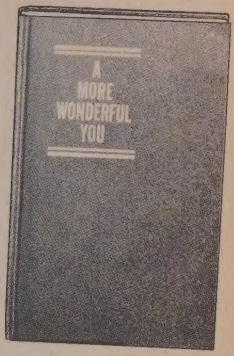
SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-1-65

FIND NEW HAPPINESS IN THE NEW YEAR with A MORE WONDERFUL YOU



"There is a solution for every problem. There is a cure for every ill. There is nothing in your life, absolutely nothing, that cannot be changed, corrected, and cured."

Thus opens the Unity book *A More Wonderful You,* which offers you real, practical help for the new year that is now beginning. Among the twenty-nine chapters included in this vital book are: "Faith When It Is Needed," by Gardner Hunting; "Be Not Dismayed," by William A. Clough; "To a Lonely Heart," by Lowell Fillmore; and "True Security," by Constance J. Foster.

As the Foreword to the book states: "The material was selected to provide a course in self-improvement for those who are trying to become happier, better, more successful people by putting the Jesus Christ teachings to work in their daily lives."

This year, make your resolutions as usual, and then get valuable help in making them come true from *A More Wonderful You.* The book is priced at $2 a copy, and you may obtain it from your local Unity center or direct from:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Winter Evening

Eleanor Halbrook Zimmerman

Now softly all the hosts of snow
Have comforted the bare brown earth,
And clothed the pines in ragged row
With ermine of a matchless worth.

The brook is sealed to silence where
It cleaves the meadow like a sword,
And bushes yesterday plucked bare
White-shawled magnificence afford.

Here is a wealth no summer knows,
No April beckons from afar,
That has no need of budding rose
To cry the verities that are
God's own, but in white silences
Affirms His presence, lifts His name
In quiet reassurances
That all is well, and with the flame
Of one bright star above a hill
Marks His great love as with us still.

UNITY